A Gift for Muslim GROOM

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GIFT TO THE GROOM

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

This book outlines numerous aspects before, during and after 'Nikah'. How to choose a wife, the procedure recommended by Shariat, how to make Mashwera and also precautions after the engagement. Then the Khutbah of Nikah is explained, the mehr elucidated, the reality of trousseau, expounded upon then the various marriage customs dilated.

The author discusses the Walimah, consent taking, invitation, first night, status of husband, responsibilities of husband detailed, how to live happily, how to treat your wife, behavious toward in-laws, encouraging to live separately and spacing of children.

Moreover in the sad event of divorce, its laws have been explained very simply. Importance of having a 'will' emphasised and then the respected author Mufti Muhammad Hanif Abdul Majid summarises his book.

The book has an interesting test questionnaire at the end to categorise the status and level of a husband.

May Allaah Jallah Majdahu reward all involved directly or indirectly who made it possible to see that this valuable work reaches the common man.

A H Elias (Mufti)
1427/ 2007

How to go about reading this Kitaab

Since this Kitaab is important and for the benefit of one's family life, and if the family unit is in order then society as a whole benefits, therefore we humbly request that this entire Kitaab, with all its chapters, be read with proper attention and due consideration. Whatever shortcomings one notes in one's life, (and most men, due to not being learned or inexperienced, do perpetrate), then proper attention should be diverted in making an earnest effort at reforming oneself, and a sincere intention must be made not to commit the same errors in future. We are hopeful that with these requests in mind, this Kitaab be studied with intense attention.

1). Before reading this Kitaab make the dua, *"O Allaah Ta`ala make this Kitaab a means of my guidance. Make my wife and children a coolness to my eyes, help me to fulfil their rights and treat them with excellent morals and character."*

2). There is one important request -- Please try to read this Kitaab from beginning to end, even though it may take a month or more, do not be concerned, but try to read it completely. If possible, you should try to allocate a certain number of pages every day for reading, and when you have read your allotted amount, place a book marker and continue the next day.

3). Another important request is that you keep a pencil handy whist studying this Kitaab. Wherever you see a point which you feel you are lacking in, mark it. Read that portion again and again and make dua that Allaah Ta`ala guide you to rectify yourself. Another reason for having to keep a pencil handy is that if during your reading of this Kitaab, you come across some part, which you feel if discussed will remove the misapprehensions of someone, or that something would be of

benefit to a Muslim man, be he a husband, father, son, uncle, etc., or if you feel that some part of some chapter may have been omitted or that it could be further discussed to throw more light on the subject, then do list these views of yours down and explain in detail what your thoughts are, and thereafter we request that you kindly post these views of yours to the author [translator, in this case] so that, if need be, we may add it to future publications. May Allaah Ta`ala reward you greatly for this service.

Whilst reading this Kitaab, do make dua for all Muslim couples, all over the world, that Allaah Ta`ala grant all of them mutual love and understanding and also that He make them all a means for bringing good and pious Muslim children into this world. Make dua everyday that wherever in the world a Muslim couple is getting married, that Allaah Ta`ala create beneficial and love and affection between them.

Whilst reading this Kitaab reflect on your own shortcomings and faults. It must not be that when you come across some fault or shortcoming mentioned which pertain to a woman that you immediately think to yourself, *"My wife has this fault"* or *"My brother-in-law/father-in-law has this fault"*. You should convince yourself that if you correct yourself and your faults, then Allaah Ta`ala will make it a means and grant Barkat that your wife and whoever else may be interfering in your life, be guided and corrected. Upon having read this Kitaab you should also direct others to it.

Finally we request that you include in your duas, the author, translator, publisher and all who had been involved in the completion of this Kitaab.

THE FIRST STEP IN A MARITAL RELATIONSHIP

Choosing a pious wife

Choosing of one's life-companion or marriage-partner is a very delicate, difficult and arduous step. Hastening and rushing this stage can be very detrimental. Similarly, disappointment and losing hope are also fatal poisons.

If one or two places are proposed to and the reply came in the negative, then the house-people lose hope and feel that they will never get a partner for their son and no one wants to give their daughter to their son, so they feel that the first willing girl they find, they will get him married there, regardless of whether she is suitable for him or not.

In this way, a good educated boy is married off to a girl with whom there is no compatibility, and they spend their entire lives in misery, fights and arguments, such that many even end up in divorce.

It is therefore imperative that the groom also keep his senses about him and not lose hope. His family should also attend to this matter with intelligence and they should all make dua that Allaah Ta`ala guide them all to a good and suitable marriage partner.

1). The first thing is to perform Salaatul Haajaat and make earnest dua. Besides the prohibited Salaat times, whenever one gets an opportunity, at least two Rakaats should be performed, whereafter one cries and humbly pleads with Allaah Ta`ala to guide one to the correct marriage partner. He should make the

following dua, *"O Allaah Ta`ala! I intend making Nikah, through You Mercy, guide me to a pious wife."*
During the Sajdah of Nafl Salaat, he should recite,

ربنا هب لنا من ازواجنا و ذرّيّتنا قرّة اعين و اجعلنا للمتقين اماما

"O our Rabb! Grant us from those wives and children who will be a coolness to our eyes, and make us Imaams of the pious ones." [Surah Furqaan]

If possible, when you are walking around or at any free moment, recite,

يا وهّاب هب لي زوجة صالحة

"O Giver! Grant me a pious wife."

You should also recite after every Fardh and Nafl Salaat,

اللهم انّي اعوذبك من امرأة تشيّبني قبل المشيب

"O Allaah! Indeed I seek Your protection from such a wife who will age me before my old-age."

This is an important dua, to which one should grant due consideration. Nabi (sallallahu alayhi wasallam) had also made dua for such a wife who does not make one old before the time. Such a wife can be a noose around the neck!

Regarding such a woman the Mashaaikh have said, *"An evil woman is a noose on the neck. Allaah Ta`ala strings it around whomsoever He pleases."*

May Allaah Ta`ala save all believers from this!

2). Allaah Ta`ala places great consideration to good thoughts. It is stated in a Hadith, *"I am to My slave according to what he thinks of Me."* That is, if we hold good and promising thoughts and hopes on Allaah Ta`ala, then He will do likewise for us. You should have full hope that Allaah Ta`ala will bless you with a good and pious wife and that He will make this short and temporary life, one of paradise.

3). You should make Mashwera (consult with others). Our Shariah has placed great emphasis on making mashwera. Describing the qualities of the believers, Allaah Ta`ala states in the Qur`aan Majeed, *"And their matters (are decided) by mashwera between themselves."* [Surah Shura, Aayat 38]

Allaah Ta`ala instructs Nabi (sallallahu alayhi wasallam), *"And consult with them in the matters."* [Surah Aale Imraan, Aayat 59]

For this reason, to make mashwera is more important an efficacious that Istikhaara. However, mashwera should only be made with those people who have proper knowledge and understanding regarding what you need to make mashwera about. They should also be experienced in the matter. In this regard there are some pointers to keep in mind regarding the type of person you should consult with, he should be; (1) Pious, (2) Intelligent, (3) Experienced and (4) confidant (someone who can keep a secret). Choosing a person with such qualities to make mashwera with will be most beneficial for you in your matter.

Similarly, you should also consult with the elders and pious in the family and inform them that you intend sending a proposal to a certain girl. It is also important to consult with the close family members of the girl.

An important point to be taken into consideration by both parties is that it should not be that the boy is from a very rich family and the girl from a poor background or vice versa; or that the girl is well educated and the boy uneducated or vice versa. Compatibility between the spouses is extremely important. It is important for the boy’s family to consider the girl’s upbringing, her mother, sisters, etc.

After you have considered and made proper mashwera with relevant members of the families, you should make dua unto Allaah Ta`ala and ask Him to guide you to make the right decision. Once you have thought the matter out properly after placing all the facts in front of you, you should exercise one of your options.

If Allaah Ta`ala wills, then certainly there will be goodness in your decision. The dua for mashwera is:

اللهمّ اَلهِمنِي رُشدِي و اَعِذنِي مِن شَرِّ نَفسِي

“O Allaah! Guide me to what is right and save me from the evil of my nafs.”

4). The fourth point is that you should make Istikhaara. There are a few pointers to consider when making Istikhaara. The Ulama-e-Haqq and buzrugs have mentioned that,

(a) There is no condition stated in the Hadith Shareef regarding performing the Nafl Salaat for Istikhaara at night or after Esha Salaat. One may perform the two Rakaats of Istikhaara Salaat at any time during the 24 hours of the day, besides the forbidden and Makrooh Salaat times. After having performed these two Rakaats, one may make the dua of Istikhaara.

(b) An important point is that you should perform the Istikhaara Salaat yourself and not ask someone else to do it for you. People say that they are too sinful to perform the Salaat themselves. To such people we advise that they first make Taubah from all their sins, because Allaah Ta`ala forgives all sins, and thereafter they should perform their Istikhaara Salaat. This pleases Allaah Ta`ala.

(c) Thirdly, is that one should not expect any reply to the Istikhaara to come in a dream. One needs merely to consider the surrounding circumstances regarding the matter at hand. If there are no barriers or opposing factors, then one should regard that to be in one's best interests and go ahead and act on what one decides best. Here again, we need to remind that mashwera is more important and efficacious than Istikhaara. After having made Mashwera with the elders, one should go ahead and carry out what settles on the heart. If one cannot decide the matter, then Istikhaara Salaat may be performed again and again for up to seven times, until one gets some contentment. This can be done over seven days or even on one day, where one will perform 14 Rakaats of Nafl Salaat during that day, after which (every two Rakaats) the dua of Istikhaara will be read. This is the Sunnat method and every other method besides this should be abstained from. May Allaah Ta`ala bless all of us with the correct method of making Istikhaara.

It is imperative to look for the following qualities in the prospective bride:

(1) Deeni consciousness

The first quality that a boy must look for in a prospective wife, is that she be Deen conscious. If the prospective bride is Deeni conscious, that is she fulfils all the laws of Allaah Ta`ala and leads her life in accordance to the Sunnah of Nabi (sallallahu alayhi wasallam) then, the marriage bodes well and there will be much blessings and affection between the spouses. This marriage will be paradise on earth, and the forthcoming offspring will be intelligent and pious.

When choosing a bride then this quality is the most important, in fact necessary for every Muslim man.

Nabi (sallallahu alayhi wasallam) said, *"Marry women for four reasons, her wealth, lineage, beauty and her Deen. But hold on to (i.e. choose) to her for her Deen."* [Mishkaat, Hadith no. 294 / Bukhaari / Muslim]

It is therefore imperative that every Muslim follow this advice of Rasulullah (sallallahu alayhi wasallam). He should make the Deeni consciousness of his future bride his first priority. Right from the beginning he should make it clear to his family that he is seeking a girl who is pious, *ba Purdah* (girl who adorns hijaab) and one who is well versed in Qur'aan and Hadith, and that they should make dua and an effort to find such a partner for him.

Every Muslim man should understand this Islaam is that single religion that teaches a girl to fulfil the rights of her husband, in-laws, in fact the rights of all the family members and even the rest of mankind, and also animals. This Deen also teaches her to save herself from backbiting, lies, evil thoughts, treachery, immodesty etc, so that the train of life may continue smoothly.

Deen is what saves her from fulfilling evil and satanic desires.

Deen is that helper wherewith she nurtures her children with good character and sound morals.

The object of Nikah is mutual understanding, affection, peace, contentment and a true bond of friendship. It is a fact and certainty that the Deen plays the most major part in mutual love and friendship in a marriage, more than any other factor. The reason being that without the Deen all relationship, sometimes even in this very world, are extinguished. In the hereafter *all* relationships will be extinguished, besides Deeni ones.

The following narration of Hadhrat Aishah (radhiallahu anha) has been narrated in Ibn Maajah, Daar-e-Qutni and Haakim, that Nabi (sallallahu alayhi wasallam) said, *"Choose a good wife for your offspring and marry in Kufu (compatibility)."*

The following narration has been reported in Ibn Maajah and Dailami, *"Choose a good wife for your progeny because the effects will penetrate (through the generations)."*

Ibn Ali narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam) in his Kitaab *Kaamil, "Choose a good wife for your progeny because the effects will penetrate (through the generations)."*

In essence all these blessed Ahaadith point to one direction, and that is a man should choose a good and pious wife, who was brought up in a respectable and chaste household. The secret of this is that in choosing a good wife the effects will be seen in the future generations.

In following this principle, Hadhrat Uthmaan bin Abil `Aas Thaqafi (radhiallahu anhu) had made a bequest that his children marry honourable girls who have a respectable lineage so that they may save themselves from evil and immoral girls. Take note of his salient advices which he offered to his children, *"Oh my sons! Contracting a Nikah is similar to planting a seed. A person is careful as to where he plants his seeds. An evil and immodest girl will bear dishonourable and immoral children. Therefore it is important that you choose a girl from high lineage even though it may take some time."*

In attesting this issue of choosing a modest and pious girl, Hadhrat Umar (radhiallahu anhu) had once given the following reply when he was asked the rights a child has on his parents. He said, *"One should make careful consideration when choosing his (the child's) mother (i.e. choose a good wife), give him a good and appropriate name and teach him Qur`aanic Taleem."*

This Islaamic teaching of choosing a chaste and pious wife, has great bearing on our society. In fact the effects thereof are clear and can even be seen around us. If both the boy and girl are from good and chaste homes, then their children will naturally inherit the traits and good qualities of their respective families. Besides the natural qualities they may be born with, they will be taught and nurtured in the right directions.

If any prospective groom desires that his future children be pious, chaste and good Muslims, then it is of utmost importance that he chooses a chaste and pious wife. He should grant careful consideration to this important aspect.

2). Lineage and family

After having established the piety and chastity of the girl it is important to then look at her family upbringing, and her general household condition. He should also consider her parents, grandparents, etc. (i.e. what type of people they are, etc.). This is the reason why the elders always say, *"It should not first be asked what the level of the girl's education is, in fact, firstly it should be ascertained in which household she was brought up."*

Nikah should be made with such a girl whose mother is also good, pious and be such a lady who obeys her husband and leads a chaste life. A girl brought up in such a home, will naturally follow suit the example set by her mother.

Quick looks and hasty decisions lead to miserable lives.

A proper choice is that the prospective groom looks at the girl's habits and character and not her looks or wealth. He should consider her upbringing and not her possessions. He should look at her honour and dignity and not how much money she comes with. He should look at what type of parents she has and their characters as well. He should ask the neighbours and close relatives regarding her character, behaviour, etc. He should not look at the furniture, appliances and decorations in her home, but rather the cleanliness, Purdah-awareness and Salaat consciousness.

A good way of finding out about the girl's family's reputation, is to get your own house-womenfolk to ask around the girl's neighbourhood and family. Since you intend to make this girl your wife, her mother will become your children's grandmother and her brother will become their uncle, etc. therefore it is important to choose a good family, who will certainly have a bearing on your child's character.

Before entering into Nikah, the boy must make proper enquiries regarding the girl's family and lineage.

3). Beauty

It is also important to consider the girl's beauty after confirming her Deeni-consciousness and lineage, since this will ultimately lead to a mutually pleasing life. The prospective groom should make an intelligent and wise decision. Most families of boy's, their mothers and sisters merely look at the girl's complexion and her

facial features and are overwhelmed. Many a times such unions end in regret.

A better and more appropriate manner rather than just to view the girl as a guest, is to see each other in their normal everyday surroundings. The Shariah has granted consent for this. *"Hadhrat Abu Hurairah (radhiallahu anhu) states that once he was in the company of Nabi (sallallahu alayhi wasallam) when a man came there, and asked, 'I have made Nikah to an Ansaari woman. Nabi (sallallahu alayhi wasallam) asked him if he had seen her, to which he replied in the negative. Nabi (sallallahu alayhi wasallam) then told him, 'Go, Go and see her. There is something (different) in the Ansaari women (i.e. their eyes are smaller).'"* [Nisai/ Muslim/ Mishkaat, page 268]

The reason is also shown in another Hadith, *"Go and see that women! This is more appropriate and conducive to a long-lasting affectionate relationship between the two of you."* [Tirmidhi / Nisai / Ibn Majah / Mishkaat, page 269]

In order for the relationship to withstand time, to promote everlasting mutual affection and for there to be mutual trust and friendship, it is most important that the prospective spouses see each other before they decide.

If the groom's mother, sisters and family have studied and investigated thoroughly the girl's character and life, and they are satisfied and happy to have her as part of the family, and the boy trusts fully his family's choice and he also makes up his mind to enter into the Nikah with this girl, then too it would be prudent and most

wise for him to have even a small look at her, for his and her satisfaction and contentment. Nabi (sallallahu alayhi wasallam) had after all, consented to this, and there are many hidden wisdoms in this factor. The boy should never request for her photo. This option should not even be considered, as it entails a violation of the Shariah. The Shariah has strictly forbidden photographs of animate objects, besides this sinful act, one should be aware that the photograph does not do justice to a person's proper features. It can be very misleading.

There are many permissible ways of having a look at the girl, and one may adopt any one of the ways.

However, it is imperative that one gets the consent from the girl's parents. After obtaining this consent, one should not adopt an inappropriate manner. An honourable and suitable way should be adopted.

Nowadays we hear many prospective grooms, when they are asked if they saw their brides-to-be, reply in one of the following ways,

"We have looked at her Deen and nothing else",
"My mother and sisters, who are very intelligent, have seen her, so there is no need for me to also see her",
"To find a suitable girl was in the first place a mission, now what issue is there to even see her", or
"It is not customary for us to look at the girl".

Remember well! We can only find success when we return to the honourable and proper way shown to us by our beloved Rasulullah (sallallahu alayhi wasallam).

We need to follow his Path 100%. When we fall short of following the Sunnat lifestyle, we will find that much shortfall in our lives, honour, dignity and respect. So therefore together with considering her Deeni-consciousness and education, it is important that the couple be pleased with each other in all aspects which will ultimately lead to their lives being one of bliss and happiness.

All this will only be achieved when together with the girl's Deeni-consciousness, her lineage and beauty are also considered. Insofar as your mother, aunts, sisters, etc. having seen the girl and being happy with her is one thing, but, Brother….you are the one who is going to marry her and not them! You are going to be living with her and not them! You may look at her with a difference and your family may see her in a different light. They may see her in that she is fit and healthy so she will be able to serve them well, whereas you may want to look at some other factor which pleases you.

Those men who fall prey to their customs and traditions are barking up the wrong tree, because in comparison to what our Nabi (sallallahu alayhi wasallam) has said, everything else pails into non-existence. A life with customs and traditions (besides what Islaam teaches) is a constrained life. Following family and village traditions makes obedience to the Shariah difficult; hence one should shed off these customs.

As far as being despondent, the issue of having good thoughts of Allaah Ta`ala plays an important role. When one pins one's hopes and good thoughts to Allaah

Ta`ala, then one look at the girl and Insha-Allaah Ta`ala, there will be much goodness and blessings.

It is very important to note that what we have mentioned so far about the importance of looking at the girl, will *only* apply when the groom is fully prepared for and certain that he wants to get married. It will also be after he and his family have thoroughly investigated the girl and her life. When he is happy that she is Deeni-conscious, her family are honourable and his mother, sister's etc. have seen the girl and they are happy, thereafter, will it now be prudent for him to go ahead and see her.

It should also be remembered that after having seen the girl, everything should not be called off or rejected based on a small and trivial issue. This is most unbecoming and improper. It will break the hearts of the girl and her family.

Remember that the encouragement given to see the girl is not so that you may find fault and imperfections in her, whereafter, you find reason to reject her altogether. This consent is merely to give you contentment that you have seen her, because after your mother, sisters, etc. explain to you that she is so and so, you will have conjured up your own assumptions and visions regarding her. Now, by looking at her, your mind is set at rest and ease. You now know that she is what they have been describing. Yes, if when you first set eyes on her and you are totally unimpressed and find her to be totally not the way everyone had described her to you, then promptly call it off and amicably refuse. It is best

to refuse honourably at this stage than to go through life unhappy.

We trust that our advices in this regard are well noted and that Allaah Ta`ala grant all of us the guidance to lead every facet of our lives in His obedience.

A beneficial scheme

A good plan or way to go about this issue is if the mother or sisters make up a list of the girls they deem suitable for their son/brother. For example, they should list down the girl's age, her Deeni-consciousness, her level of education, her descriptions (height, stature, etc), her maternal and paternal family situation, father's occupation, her brothers' and father's character and Salaat consciousness, her brothers' and sisters' condition, if any of her sisters' are married, then their condition (whether they are content or complainers), etc.

After listing all these details, all the mature and understanding family members should perform Salaat and sit down for consultation. The father of the house, or in his absence someone else, should be the Ameer. Mashwera should then be taken of each individual as to who they deem suitable for their son's marriage. After taking all views into consideration, the Ameer should then make a decision as to who from the list they will make further progress. The Ameer should endeavour to give most preference to the views of the prospective groom.

The greatest virtue of this exercise is that practice is made on a great Sunnat of Nabi (sallallahu alayhi wasallam) and wherever a Sunnat is made alive, there will be much Barkat there.

Another great benefit of this exercise is that there will be more muhabbat and love created in the family, in that each individual will feel honoured that his/her opinion was consulted and taken into consideration in deciding their brother's proposed Nikah.

Another benefit is that this decision will not be that of one individual, rather it will be a collective decision. Although externally it may appear to be the decision of just the Ameer, but in reality it will be the result of the input of the entire family. This will avoid any such future situation where any family member can later claim, that *"but you did not ask me, so…"* or *"You did not consult me…"*, etc.

It is only appropriate that at this juncture, we list some of the etiquettes of Mashwera:

1. Each individual should speak in turn and give his/her opinion. If there is a need for a second view (on the same matter) then wait until all have had their say and then seek permission and give your other view.
2. Do not cut into anyone else's opinion. If you wish to dilate on your view, then by all means, do so.
3. Give your opinion as an opinion and not as a decision. If your opinion is not taken, then do not feel affronted or offended. If, Allaah Ta`ala forbid, things don't turn out right, then you should never say, *"I told you so…but you did not listen to me…if you had listened to me.."*

Nabi (sallallahu alayhi wasallam) said, *"(The word) If, opens the doors for shaitaan."*

All should be pleased with whatever decision is made by the Ameer or head of the house. If these few pointers are adhered to, then Insha-Allah Ta`ala, much barkat and goodness will be attained.

If this is not possible for whatever reason, then the prospective groom should take this list of his to a reputable and learned Aalim in his locality and seek his Mashwera. If this is also not possible, then he should write to some learned or experienced Aalim and seek his advice.

It is difficult to come to a proper decision by just one look. It is therefore best to first study the options from all angles and then when one is more or less sure of himself, then if he looks at her once, Insha-Allah Ta`ala, his heart will come to a quick and decisive decision.

May Allaah Ta`ala create the special bond between every husband and wife, and accept both of them for the service of His Deen. May He make every grief and happiness of ours a means for the propagation of the Deen.

Customary betrothal (engagement)

A betrothal is where a boy or girl have given their solemn word to another. The date has been set after having made Istikhaara, when people will gather to witness the Nikah. To arrange a small gathering for this occasion is neither necessary nor impermissible, from the side of the Shariah, as long as there are no Shar`i perpetrations, like mixing of the sexes, wearing of the ring, etc. This is a mere meeting between the womenfolk from the boy's family and the prospective bride to wish her blessings. There is no need for the customary exchanging of gifts (and parcels), which will be impermissible. There is no need for photographs (which are Haraam, anyway) on this occasion and it should not be held such that people miss their Salaat. This is an occasion where the blessings and Rahmat of Allaah Ta`ala are required, hence it should be done in accordance to the Shariah and no sin must be perpetrated here.

The Shariah demands simplicity. Nowadays, people incur great debts in order to hold such functions, where all sorts of un-Islaamic activities take place. This is the anti-thesis of inviting the blessing of Allaah Ta`ala.

Another important point to note is that after the betrothal (engagement) there should not be an unnecessary delay in performing the Nikah. Many impermissible, customary and wasteful acts take place between the two occasions, which lead to censure and criticism from the Shariah. There are many a times unnecessary mixing between the families of the two parties, which sometimes leads to acrimony for some petty reason and this leads to the engagement being broken.

We perform Nikah in order to please Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) and also to save ourselves from sin. Now, in order to obey one Shar`i injunction and to save ourselves from one sin, we commit countless other sins. The huge expense which is wasted on the engagement and other 'parties, can rather be diverted to the prospective couple. They can put this money to good use, by perhaps starting some small business, or use it towards their house, etc., etc. If the couple have agreed to live with perhaps the groom's aged parents, then that money can be used to purchase a plot or flat and the income derived therefrom can be used for the newly-weds' benefit.

This occasion of engagement should not be made into a customary function. We have dilated in brief on the subject of the engagement and hope to Allaah Ta`ala that all the readers take cognisance of whatever we have mentioned and save themselves and advise others from committing any Shar`i wrong in this regard.

How sad that the Muslims today have resorted to squandering their wealth in such avenues which have neither worldly nor hereafter benefits. If only people would divert all their attention to wards following the Shariah in its pristine pure state. If all the Muslims have to combine this wasted wealth of engagements parties, etc. and utilise it in constructive avenues, how many Madaaris, Masaajid, hospitals, schools, etc. could have been constructed?

Precautions after the engagement

One major evil that takes place after the engagement and before the Nikah is that the prospective couple meet with each other, speak over the telephone, go places, etc. They do not even regard this as being wrong, rather they condone their evil by citing the excuse of it being a means of fostering closeness and love. All such actions invite the Wrath and displeasure of Allaah Ta`ala, and it also deprives the union of blessings and Barkat. Muslim couples should abstain from such evils.

We will now cite for you some relevant rulings from Hadhrat Moulana Yusuf Ludhianwi's (rahmatullah alayh) Kitaab, *Aap ke Masaail aur un ka Hal*, hoping that the evil of this sin settles on the hearts and make all realise the evil of such actions.

Mas`alah 1:

Question: One person says that it is not permissible for the prospective groom to meet with the betrothed girl, speak to her over the telephone or to go around with her. I told this person that this is common in our locality and it is not regarded as evil. This person could not explain to me properly his reason so as to

give me satisfaction. Can you please tell me if this correct or not?

Answer: Before the Nikah, the betrothed girl is just like any other stranger to the prospective groom, so he cannot communicate with her. Your statement of *"this is common in our locality and it is not regarded as evil"*, is unacceptable because firstly, amongst the honourable societies this is regarded as an evil. Another point is that customary actions are no proofs in the Shariah. Any such custom which is against the Shariah must be rectified. Can the mixing between the boys and girls in our colleges and universities ever be condoned as being permissible?

Question: How should the relationship between the prospective couple be before Nikah? That is, can they speak and mix with each other, without committing any immoral act? What is the Shar`i ruling regarding such mixing?

Answer: It is permissible to look once at the girl one intends to marry. Besides this one look, which the boy himself does or gets some reliable family-female to do, no other 'mixing' is allowed. They cannot intermingle nor speak to each other. This very mixing which takes place before the Nikah is in itself, immoral.

KUHTBAH – THE MESSAGE OF NIKAH

We will now cite from a Kitaab authored by Mufti Taqi Uthmaani Saheb, entitled *Khutbah-The Message of Nikah*, where we will dilate on the importance and significance of Nikah.

“There is probably not a single one of us who has never been near or taken some part in a Nikah. Nikahs regularly take place in various venues and thousands of people attend (collectively). You may have noticed that before the actual Nikah, wherein the *Ijaab* and *Qubool* (proposal and acceptance) take place, a Khutbah is recited. Thereafter the usual Nikah formalities take place. Although the Khutbah is not an integral or obligatory constituent of the Nikah or necessary for its being valid, and a Nikah where there is only *Ijaab* and *Qubool* in the presence of witnesses will also be valid nonetheless, this Khutbah before the Nikah is a Sunnat of Nabi (sallallahu alayhi wasallam).

Nabi (sallallahu alayhi wasallam) had taught Hadhrat Abdullah Ibn Mas’ood (radhiallahu anhu) the opening verses of this Khutbah. These are the very words which we always hear at every Nikah ceremony. Generally, the words of the Khutbah, its import and object are lost in the ceremony of Nikah. Rarely does anyone pay any heed or attention to the Khutbah and many a times, if the gathering is large and there is no loudspeaker, then the actual words are not even heard by many.

Most of the time, people engage in their own private conversations whilst the Khutbah is being recited.

It is also short-sightedness on the part of many who spend thousands, nay hundreds of thousands, on the Nikah ceremonies, but they cannot spend a small amount of money to arrange for a loudspeaker whereby the words of the Khutbah and the *Ijaab* and *Qubool,* which are the essence and crux of the entire occasion, may be heard with ease by all the participants in the Nikah.

Nevertheless, even if people do listen to the Khutbah, then they do so deeming it to be a means of Barkat, and nothing further than that.

The witnesses to this occasion should reflect on the objective of the words of the Khutbah and also reflect on why this is being recited on this occasion. What is the connection between the Khutbah, which was recited by Nabi (sallallahu alayhi wasallam) and which he taught to others, and this occasion? We should study this aspect slightly in detail, so that we may gauge and appreciate the importance and relevance of the Khutbah of the Nikah.

The opening words of the Khutbah constitute the praises of Allaah Ta`ala. As Muslims we understand that we have been instructed to begin any and all our actions by lauding praises unto Allaah Ta'ala and we accept that nothing in this entire universe can ever function without His Consent.

Nikah is an important facet of every person's life. It is a union between a couple and the vehicle whereby they are to traverse a new path in the journey of life. Therefore, we have been specifically taught to begin this journey of life by lauding praises unto Allaah Rabbul Izzat. The words of praise and dua which were taught to us by Nabi (sallallahu alayhi wasallam) for this occasion are so beautiful and concise. This beauty can be gauged from the translation:

"All Praise is due to Allaah Ta`ala. We praise Him, seek assistance from Him, bring Imaan in Him and repose all trust in Him. We seek protection in Allaah Ta'ala from the evil of our nafs and from the iniquity of our actions. He who Allaah Ta`ala guides, there is none to lead him astray and he whom Allaah Ta`ala leads astray, there is none to guide him aright. We bear

witness that there is no deity other than Allaah Ta`ala Alone, Who has no partners and we bear witness that Muhammad is His slave and Messenger (May Allaah Ta`ala shower His Choicest blessings on him, his family and companions)." [Muslim Shareef, Chapter on Jumuah, Hadith number 1436]

Nikah is not only the union between the bride and groom alone, it is the union of two families, who are now to start a new course of life. If the hearts unite, then they will lead a heavenly life, but if, may Allaah Ta`ala forbid, they do not unite and 'see eye to eye', then their lives are destined to be miserable.

This is the reason why we begin with the praises of Allaah Ta'ala and seek His aid and assistance, because many a times the calamities and misfortunes that befall us are due to the actions of our own hands. This is why we seek Allaah Ta`ala's protection from the evil of our own doings. We also ask for His guidance to lead us to the Straight Path and save us from deviation. Since this imploring for assistance and praises are meaningless without Imaan in Allaah Ta`ala and Risaalat of Nabi (sallallahu alayhi wasallam), we testify to Allaah Ta`ala's Tauheed and the Risaalat of Nabi (sallallahu alayhi wasallam). In the end, we send Durood unto Nabi (sallallahu alayhi wasallam), because he was, after all, the means of our attaining guidance.

These were the opening verses of the Khutbah. Thereafter, generally, three Aayaat from the Qur`aan Majeed are recited. The first being from Surah Aale Imraan, Aayat 102:

يا ايهاالذين آمنوا اتّقوا الله حقّ تقته و لا تموتنّ الاّ وانتم مسلمون

"O you who believe! Fear Allaah, as He deserves to be feared, and do not die except as Muslims."

ياايها الناس اتّقواربّكم الذي خلقكم من نفس واحدةٍ وخلق منها زوجها وبثّ منهما رجالا كثيرا و نساء
واتّقوا الله الذي تسائلون به والارحام
انّ الله كان عليكم رقيبا

"O People! Fear your Rabb, Who has created you from one soul and created from it a partner. And spread from them many men and women.
Fear Allaah, through Whom you demand your mutual rights. Indeed Allaah watches over you." [Surah Nisaa, Aayat 1]

يا ايها الذين آمنوا اتّقوا الله و قولوا قولا سديدا
يصلح لكم اعمالكم و يغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما

"O you who believe! Fear Allaah Ta`ala and speak properly, Allaah will correct your actions and forgive your sins. And he who obeys Allaah and His Rasool, has indeed attained a great success."

Amongst the numerous Aayaat in the Qur`aan Majeed, Nabi (sallallahu alayhi wasallam) has selected these few Aayaat specifically for the occasion of Nikah Khutbah. There must, most certainly, be some wisdom in this. If we contemplate carefully, then we will see a common point between all these Aayaat, and that is Taqwa. All these Aayaat begin with the injunction to *"Adopt Taqwa"*. Only an ignoramus will ask what the connection between Taqwa and a Nikah is.

As for that person who understands well the intricacies and complexities of marriage; one who knows what marriage is all

about and has experience in such matters, will know full well that a sound and trouble-free union depends wholly on Taqwa. Taqwa is imperative for a happy union and for the couple to be able to fulfil each other's rights. The relationship between husband and wife is an extremely delicate one. There is no other such partnership that exists. All their innermost feelings and aspirations, etc. are laid bare to each other.

A person is able to conceal his/her innermost feelings and conditions to others, and mix and communicate in without letting on one's true disposition, but when it comes to husband-wife relationship, then all the true and inner feelings and habits, etc. are exposed. One cannot hide one inner-self forever. In a marriage union, one is bound to expose one's true self sooner or later. If the union is devoid of Taqwa, then living together becomes difficult.

One wife undergoes countless difficulties which will never be brought before any court of law. Her many complaints, which leave alone a court, will never even be brought before some close relative of hers.

Similarly, the husband is faced with many problems which neither he nor anyone else can solve. He will have to face and 'live' with it in this ephemeral abode.

Besides Taqwa, both of them have no other solution to their problems and complaints.

They are both a trust unto each other and they will each have to answer to Allaah Ta`ala for that trust. In this world, they will have no one to answer to and may do as they please, but the Day will come when they will stand before Allaah Ta`ala and answer for every little right which had not been fulfilled. The

reality of this fact, is what we call 'Taqwa'. The reality of this makes a person realise, even in his isolation, where none can see him.

Our beloved Nabi (sallallahu alayhi wasallam) desired that when a man and woman accept each other as life-partners and before they begin their journey, then this reality must dawn on their hearts, so that the feelings of affection they feel for one another is not merely a temporary thing which expires in this world. He desired that their affection be nurtured under the shade of Taqwa, that it be purified of any ulterior motives and that they lead lives of preferring the one over the other.

It is for this reason precisely that Nabi (sallallahu alayhi wasallam) chose the Aayaat which mention Taqwa, which form the basis."

Summary

1). The Khutbah and *Ijaab* and *Qubool* are the chief constituents of a Nikah function, therefore special consideration should be given to listening attentively to these. Those who arrange for the function must make special arrangements for a loudspeaker to be installed.

2). After lauding praises unto Allaah Ta'ala and sending Durood to Nabi (sallallahu alayhi wasallam), the next thing which the Khutbah stresses on is Taqwa. This is done so that before the couple commence their new journey through life, this factor is invisibly imbibed into their hearts, which contributes to a permanent bond of affection, which does not dwindle, even after all the hard knocks it suffers.

Respected Readers, if this Kitaab comes into your hands after you have already entered into a marriage union, then too it is not too late. Whatever has been mentioned already can be rectified and remembered.

The right of dowry (mehr)

Among the rights of wives the first is the *mehr* (dowry), which is necessary upon the husband. Generally, no Nikah is performed without a dowry being stipulated, but many shortcomings and deficiencies are being perpetrated in this regard. We will list these, and make dua that Allaah Ta`ala guide us all in rectifying and reforming ourselves and also that He grant us the taufeeq to follow the blessed Sunnat of Nabi (sallallahu alayhi wasallam), in every respect.

When a Muslim makes up his mind to lead a life whereby he wants to please only Allaah Ta`ala, and not to consider or give preference to customs, family and traditions, that his attention will be focussed solely and wholly towards pleasing Allaah Ta`ala and following the Sunnah of Nabi (sallallahu alayhi wasallam), and he makes an effort by speaking to his family in bringing alive the Sunnat of Nabi (sallallahu alayhi wasallam), then Allaah Ta`ala will come to the aid of such a person, and make him the means of the guidance of people where his every action will make alive a Sunnat.

May Allaah Ta'ala use us all to bring alive the Sunnah of Nabi (sallallahu alayhi wasallam) and also grant us death on this.

Generally, the following shortcomings are found with regard to dowry:

1). One shortcoming originates from the side of the girl's parents and close relatives, that when they stipulate the *mehr*, they do not consider the rank and status of the girl. They try to get the largest amount possible, which sometimes leads to acrimony and arguments. In the worst cases we even sometimes see these arguments lead to the termination of the entire Nikah arrangement. People regard seeking an exorbitant *mehr* as a tool of superiority and honour, whereas in reality this is foolhardiness and ignorance. If the amount of *mehr* signified honour and nobility, then the dowries of Nabi (sallallahu alayhi wasallam) and the Sahaabah (radhiallahu anhum) would have been exorbitant and steep. **Nabi (sallallahu alayhi wasallam) never stipulated the *mehr* for any of his noble wives or beloved daughters to be more than 500 dirhams. Five hundred dirhams is about 131 and a quarter tolas of silver (1.75kg).** The equivalent amount in currency (rands) varies and fluctuates. The average amount in present times would be in the region of R4800 (if we consider silver to cost R2725/kilo). *Mehr* should be stipulated at this amount, i.e. 1.75kgs of silver. This is also called '*Mehr-e-Faatimi'*. (Call it Mehr-e-Azwajun Nabi (sallallahu alayhi wasallam) it is better – Mufti Elias)

It was the noble habit of many of our seniors that if they were requested to perform a Nikah, they would only do so on the condition that the *mehr* be set at the value of *Mehr-e-Faatimi*, otherwise they would refuse to perform the Nikah.

In essence, the Sunnat of our beloved Nabi (sallallahu alayhi wasallam) should be something to advertise and be proud about. We should endeavour to stipulate our dowries in accordance to what Rasulullah (sallallahu alayhi wasallam) had stipulated for his wives and daughters. Is there anyone more honourable and respectable than Nabi (sallallahu alayhi wasallam)? Although there is no real sin in stipulating a higher

amount for *mehr*, but to regard this as being a token of one's dignity and honour is crass ignorance. **Another moot point regarding this excessive stipulation is that it leads to arguments and break-ups.**

2). **Another shortcoming which we see in many villages nowadays is their stipulation of an excessively paltry amount for *mehr*, which they call *Shara` Mohammadi*.** This is a grossly erroneous belief which they hold, believing this to be part of the Shariah, when their dowries do not even equal the minimum stipulated amount for *mehr*. Allaah Ta`ala Alone know where this custom originated, but the sad part is that even the *Mullah Jees* (local Molvies) do not teach the people differently. **According to Imaam Abu Hanifah (rahmatullah alayh), the minimum amount which can be given for *mehr* should not be less than 10 dirhams (this would be equivalent to around 40g of silver--± R110 (2007)). It is not permissible to stipulate a *mehr* less than this and if anyone does stipulate less than this, then the equivalent of 10 dirhams will become binding.**

3). **Another major shortcoming is that people actually do not regard the discharging of the *mehr* as necessary.** It has become customary for many wives to forgive the *mehr*. It should be well understood that the *mehr* is a debt upon the husband just like all other debts. Just as any other debt is binding, so too is the *mehr*. However, if the wife forgives the entire or part *mehr*, then it will be valid, but to regard its discharge right from the beginning is an evil belief and incorrect notion. **It is stated in a Hadith that the man who marries and does not have any intention to pay the *mehr* is like an adulterer.**

4). **One of the many evils that have crept up amongst our societies nowadays is that people regard a woman taking *mehr* as a defect and blemish.** People even regard taking their share in inheritance as debasing. This is why they (reluctantly) forgive these monies and forego their rights, deeming it to be necessary. They feel that if they do not do so then society will look down upon them. The Ulama must make a concerted effort to eradicate such beliefs in their respective societies and stress on the rights of women insofar as their *mehr* and inheritance is concerned. If they wish to forgive and relinquish these rights, then it should told to them to take the money and keep it with them for a period of time, whereafter, if they still wish, then they can give it back. In this way, they cannot be forced to do anything.

5). **Another flaw in societies nowadays is that if a woman dies without her *mehr* having been given to her during her lifetime, then this amount is devoured and not counted amongst her estate.** The actual Shar`i ruling is that if a woman has to pass away before having left her parent's home for her husband's and before they had spent any time in seclusion, then ½ *mehr* is binding on the husband. If the couple had enjoyed even a few minutes in *khalwat-e-saheeha* (isolation where they were all alone), and if the wife passes away after this, then the full *mehr* is binding on the husband. This *mehr* amount must be included in her estate and shared accordingly amongst her heirs. This ruling can be enquired from the Ulama.

It is customary amongst our societies and has become the norm where if a wife passes away whilst she is with her in-laws, then they keep all her estate (possessions) and do give her rightful heirs any share thereof, and if she passes away whilst in her parent's home then they keep all her possessions and do not

even give her husband his share of the estate, whereas this is totally incorrect and impermissible. To keep wealth which is not rightfully acquired becomes a means of *be-barkati* (ill-fortune/ without blessing) and many a times it is destroyed, taking lawful and Halaal wealth with it. May Allaah Ta`ala grant us sound intelligence and save us all from the evils of ignorant customs and norms.

Regarding *mehr*, *"It has been reported from Abi Salmah, who said, 'I asked Aishah what the Sadaaq (mehr) given by Nabi (sallallahu alayhi wasallam) (to his Noble wives)?' She replied, 'His Sadaaq to his wives was 12 ½ Auqia, which is 500 dirhams.'"* [Muslim / Mishkaat, page 277]

"It has been reported from Umar bin Khataab (radhiallahu anhu) who said, 'Hark! Do not be exorbitant in the mehr of women, because indeed if it (i.e. the amount of mehr given) were (a sign of) honour in this world and a means of gaining Taqwa (nearness to Allaah Ta`ala), then The Nabi of Allaah (sallallahu alaihi wasallam) is most deserving of it. I am not aware of Rasulullah (sallallahu alayhi wasallam) marrying any of his wives or marrying off his daughters for more than 12 auqias.'" [Ahmad / Tirmidhi / Abu Dawood / Nisai / Ibn Majah / Daarmi / Mishkaat page 277]

We will now cite from the article of Hadhrat Mufti Taqi Uthmaani Saheb, entitled *The Shar`i status of Mehr*, which appeared in the newspaper *Jang* on the 12/11/1995. Before reading it, do make the dua that Allaah Ta`ala grant good guidance and that He make all our actions, be they in happiness, sadness, grief or hardship to be in strict accordance with the Sunnat of Nabi (sallallahu alayhi wasallam).

The Shar`i status of Mehr

Recently I came across a Nikah Certificate, where in the column for *mehr* was written, *"32 Rupees Mehr Shar`i"*. Prior to this also, I had spoken to many people regarding this issue and Allaah Ta`ala alone knows best where and how a paltry sum such as 32 rupees (and the like) come to be regarded as *Mehr-e-Shar`i*? It has become very common to regard even the smallest sum of money for *mehr* as being acceptable in the Shariah, such that these amounts are even called *Mehr-e-Shar`i.* Similarly, there are many other evils that have crept into our societies with regard to *mehr*, whose eradication is necessary.

In reality, *mehr* (dowry) is a honorarium which a husband gives to his wife, which is a token of respect and honour which he affords her. It does not depict her value, which leads the husband to be under the impression that he has purchased her and she belongs to him, like a slave. It should also not be regarded as a light debt whose fulfilment is not necessary. The Shariah has made the *mehr* binding and compulsory on the husband. The Shariah has specified that when a man brings a wife home, then he has to grant her the due respect, honour and comfort and present her with a gift (*mehr*) which accentuates her honour.

Therefore the Shariah necessitates that this amount not be so small that the aspect of it being a honorarium for the wife be lost or that it not be so large that the husband is unable to fulfil it, and he leaves this world without having ever paid it or that the wife is eventually constrained to forgive it. It is a Shar`i stipulation that every woman be given what is known as *Mehr-e-Mithal*. *Mehr-e-Mithal* is actually that *mehr* amount which is normally paid to the women in the family and if the prospective bride does not have any women-folk in her family, then it is that *mehr* which is paid to girls of the same ranking and status

as her. **According to the Shariah a woman has the right to *Mehr-e-Mithal*.**

This is the reason why if a Nikah is contracted without the mentioning of any amount for *mehr*, then the amount of *Mehr-e-Mithal* will become binding on the husband, which he will have to fulfil. However, if the wife, wilfully and happily accepts an amount less than the *Mehr-e-Mithal* or the husband happily gives more than that, and they are both in agreement with the amount, then it will be permissible.

The ruling regarding the amount of mehr

The Shariah has not specified any maximum limit for *mehr*, but it has stipulated a minimum, which according to the Hanafi Math-hab is 10 dirhams.

Ten dirhams would be about 40 grams of silver, which presently (2007) equals about R100. The specification of a minimum *mehr* does not mean that this amount is liked by the Shariah, but rather it means that even if a woman is pleased with a *mehr* which is less than this amount, the Shariah is not pleased about it, because it does not fulfil its function of indicating a woman's dignity and honour. The Shariah has stipulated this minimum amount in consideration of those poorer people, who cannot afford a higher sum. It indicates that if the woman is pleased to accept this minimum amount, then well and good, the Nikah can take place.

The specification of a minimum *mehr* should most certainly not be taken that since the Shariah has allowed this amount, it can be termed a *Mehr-e-Shar`i*. The wrongs in people stipulating a *mehr* of 32 rupees are twofold. One is that this amount of 32 rupees has remained stagnant for all time and secondly, this amount has been deemed as acceptable and liked by the Shariah, where people feel that there is no need to give more than that.

A yard-stick for this ruling can be taken from the fact that Nabi (sallallahu alayhi wasallam) had stipulated the *mehr* for his beloved daughter, Faatimah (radhiallahu anha) as 500 dirhams, which is equivalent to 1.75kgs of silver. According to our present (2007) prices this would be over R4000. Nabi (sallallahu alayhi wasallam) had stipulated for himself more or less that amount as *mehr* when he made Nikah to his noble wives.

Many people have changed the *Mehr-e-Faatimi* to be what they call *Mehr-e-Shar`i,* and have deemed it undesirable to differentiate between a minimum and acceptable *mehr*. This is also not a good notion to have, because when the *Mehr-e-Faatimi* is stipulated with the intention of following a Sunnat, then there will most certainly be more blessings and barkat in such a union.

Nevertheless, this principle should be kept in mind that at least so much *mehr* be specified where the honour and dignity of the woman is taken into consideration and the affordability to the husband is also taken into cognisance. The Ulama have prohibited the stipulation of excessive *mehr* because this has become a mere stipulation on paper, where the husbands cannot and do not fulfil, and they became mere pawns of pride and show (not forgetting that they also set a trend which becomes difficult for poorer people to follow).

Such issues are contrary to the disposition of the Shariah. This is why many Ulama have advised against the stipulation of unnaturally excessive *mehr*. In this regard we should keep the following incident of Hadhrat Umar (radhiallahu anhu) in mind, *"Once whilst Hadhrat Umar (radhiallahu anhu) was delivering a sermon, during his Khilaafat, he told the people not to stipulate excessive amounts for mehr. A woman objected to this stating that the Qur`aan Majeed uses the word* قنطار *(which refers to a stack of gold of silver), so it means that a stack of gold or silver can be given as mehr. She queried why Hadhrat Umar*

(radhiallahu anhu) objected to large amounts of mehr. Upon listening to the lady, Hadhrat Umar (radhiallahu anhu) conceded that her proof was correct and that a blanket prohibition of excessive mehr not be made."

In essence it means that if the intention is clear and not for showing off or pride, and also the man is able to easily afford it, then it will be permissible to stipulate a large amount as mehr. If there is any ulterior motive, then it will not be permissible.

Since we are on the subject of *Mehr*, then it is necessary to discuss another point:

The two types of mehr

There are two types of *mehr* which are well known; *Mehr-e-Mu`ajjal(معّجل)* and *Mehr-e-Muajjal (مؤجل)*. Since these two words are mostly only heard during the occasion of Nikah, many people do not know the difference between the two. According to the Shariah *Mehr-e-Mu`ajjal* is the *mehr* which becomes binding on the husband immediately on contracting the Nikah, either he gives it to his wife at the time of the Nikah or any time thereafter when she request for it. Since in our society the woman rarely will ask for the *mehr,* hence it is necessary that the husband give it over to her as soon as possible without waiting for her to ask. *Mehr-e-Muajjal* is that *mehr* which is to be paid on a specified date which has been agreed on by both parties. The *mehr* amount is not binding on the husband prior to this date and his wife cannot demand it before its due date.

The object of *mehr-e-muajjal* is that it only becomes binding on the husband on the date agreed upon by the parties, on the day of the Nikah. In our society nowadays it has become customary that no date is specified and when the term *mehr-e-muajjal* is used, then it implies that this *mehr* will only become

binding if the Nikah ends in divorce or if one of the spouses die.

It is also customary amongst some societies that on the occasion of Nikah the bride is given some jewellery by the husband. This jewellery does not form any part of the *mehr* and it has also become accepted that this jewellery is only to be used by the bride temporarily, she does not own it and cannot sell it. If there is a break-up in the marriage then the wife has to return the jewellery. Such jewellery cannot be regarded as any part of the *mehr*. **However, if it is expressly stated that the jewellery is a gift to the bride, and that it is (part or whole of the) *mehr,* then she becomes the owner thereof. She can do what she pleases with it, and under no circumstances can it be taken back by the husband. If the husband merely gives it as a gift and not as part of *mehr*, then too the wife becomes the owner and she keeps it for good and the husband still has to fulfil the *mehr*.**

In essence it should be remembered that the *mehr* is not merely some ritual which is stated at the time of Nikah and not taken serious cognisance of. It is a Shar`i stipulation whose fulfilment is binding upon the husband. It is something which has to be granted its due attention and not taken lightly by ignoring its fulfilment or asking the wife to forgo her *mehr*. [Extracted from *Jang*]

A few convenient methods of fulfilling the mehr

Here we will outline some ways for those husbands to fulfil their *mehr,* who may be in a quandary after a higher than their ability *mehr* has been stipulated or after having read about giving the *mehr*.

1). Usually the jewellery which is given to the bride on the occasion of the Nikah belongs to the husband and the

Zakaat thereupon is binding upon him. Now what the husband must do is separate from that jewellery the value of the *mehr* and make the wife its owner. He must clearly stipulate that this is in lieu of the *mehr*, hence the bride becomes the owner of that jewellery and the Zakaat thereupon is binding upon her.

2). The husband must give his wife an amount of money every month and stipulate that it is in payment of the *mehr*..

3). Whatever spending money is given to the wife, must be intended to be part payment towards *mehr* and the wife must be made aware of this as well.

4). If a gift is given to the wife during any joyous or other occasion, then an intention must be made that it is part of *mehr* payment and she should be told this as well.

The reality of the bride's portion (trousseau)

After a study of the Hindu culture books, it appears that according to Hindu culture there is no inheritance for the women, therefore at the time of marriage the bride is showered with gifts and sent off. According to Hindu culture, the best wedding is called a *Brahma* where the bride is herself made the gift. That is, her father gives her off as a gift to her in-laws, where she no longer has any ties with her original family. Therefore at the time of her marriage, in order to please and appease her, she is showered with gifts and given whatever she desires, in accordance to her father's ability. After the marriage, she cannot any longer return to her family regardless of what oppression her in-laws mete out on her. She cannot separate from her in-laws and she does not inherit in her parent's estate. After the death of her husband, she cannot remarry. She has the

choice of either being cremated together with her dead husband or leading a single, lonely life.

It is written in the book by the author, *"The position of women in Hindu civilisation is that the bride should be given in marriage along with suitable ornaments, but their number and price is left entirely to the discretion and ability of her father…"*

This custom was initially rife amongst the elite of the Hindu society, but later gained so much popularity that it was practiced widely. This is the reason why the government eventually introduced the *Dowry Prohibition Act* in 1961, which threatened a 6-month jail term or a fine of 5000 rupees for anyone practicing the dowry system.

The situation in India made a mockery of the governmental and Divine laws. According to one report, in Delhi in the year1975 alone, 350 brides were burnt. Between June 1980 and 1985, in a single province in Maharashtra, 200 women were murdered in this way. In Lucknow, one bride in every five days was a victim to this curse. [Herald, Bangalore—3/1/1989]

In our society although there is no cremation of the living, nevertheless, the lives of innumerable young brides are being made utterly miserable by social beliefs and customs. They are being targeted with the poison-tipped fire arrows of their mothers and sisters in laws. Their very lives and existences are being made miserable by their in-laws. The numbers run into the thousands of those that are afflicted with this unfortunate circumstance. They are expected to 'cough up' from their little possessions which they received at the time of the Nikah. When a child is born, she is supposed to give her mother-in-law something, father-in-law something; when her sister-in-law is

born she must give her something; on the occasion of Eid she has to give something; when someone goes for Hajj she has to give something, etc., etc. and the list goes on and on. Like this many unfortunate souls are subjected to daily misery, which they need to bear without having any visible hope of salvation. We see the number of suicides increasing day by day of these hapless brides.

It is of utmost importance that the grooms and families nowadays abandon these cruel and un-Islaamic customs. All these customs are based on greed and voracity. There is absolutely no Shar`i basis for any of these practices.

Our beloved Nabi (sallallahu alayhi wasallam) married off four daughters and never gave any one of them a 'trousseau'.

The items which were given to Hadhrat Faatimah (radhiallahu anha) were in actual fact acquired with the *mehr-e-mu`ajjal* which was given to her by Hadhrat Ali (radhiallahu anhu). The Hadith (no.1356) in Nisai Shareef states that she received a shawl, water-skin and a pillow. Some Hadith Kitaabs also include a bed. Can these items be even considered as 'trousseau'?

What connection do such items even have with the present day trousseaus?

There is no reference from the Sahaabah (radhiallahu anhum) that any of them ever requested something from the girl's family side, neither did any of them regard it as binding nor accept any such 'gift'. Therefore it is necessary that the groom and his family not ask anything from the bride's side, and advise them as to the correct Shar`i status of such things. If the

bride's father wishes to give his daughter anything, then he should do so quietly, preferably after the Nikah. If anyone has to ask why the normal custom of trousseau, gifts, etc. are not exchanged, then it should be told to them that this is a Hindu custom, which has absolutely no proof in the Shariah. If gifts etc. are exchanged, then although this is superficially permissible, nevertheless, it is not the way of Nabi (sallallahu alayhi wasallam), who on the occasions of his daughters' Nikahs never fed the groom's family. If he (sallallahu alaihi wasallam) had any money with him, then instead of spending on it on entertaining, he would rather spend it on giving his daughters' gifts of items which were essential for their daily usage or perhaps on jewellery, all of which will benefit them.

The groom should muster up the courage and inform his mother and sisters and explain to them that they not make his wife's life difficult. They should not burden her with entertaining others or coax her to spend her money in avenues which are of no benefit. They should not taunt her and make her feel guilty in not doing to their bidding or in following some frivolous custom. May Allaah Ta`ala save us all from following the cultures and customs of others.

We will now quote from an article on 'trousseau' written by Mufti Taqi Uthmaani Saheb:

"Some points regarding 'trousseau'

Some years ago, a buzrug from Syria, Sheikh Abdul Fattaah visited our country. A friend of ours came and sat in his gathering and seeing a pious Arab-speaking Sheikh, he requested duas of him, saying, *"My two daughters are now marriageable, please make dua that Allaah Ta`ala create for me the means to get them married."*

The Sheikh asked, *"Have you not as yet found suitable partners for them?"* The man replied, *"They do have eligible partners, but I am presently not of the means to get them married."*

Upon hearing this, the Sheikh was perplexed and asked, *"Are you speaking of your daughters or sons?"*

The man said, *"My daughters."* The Sheikh was visibly surprised and said, *"What need is there for any material means to marry daughters?"* The man said, *"I have nothing to give them as 'trousseau'."* The Sheikh asked, *"What is 'trousseau'?"*

Those sitting around the Sheikh explained to him that in our country there is the custom of the father presenting his daughter, on the occasion of her marriage, with jewellery, clothing, etc. This, they explained to him was what is called 'trousseau'.

They told him that this was the responsibility of the girl's father without which the Nikah could not be envisaged. This (trousseau) can also be requested to by the girl's in-laws.

Upon hearing this, the Sheikh struck his forehead and exclaimed, *"Is there any sin or felony in effecting a girl's marriage that the father has to undergo this punishment?"*

He then said that no such custom exists in their society. In most places it is deemed the responsibility of the groom that he make appropriate arrangements for the household needs before bringing his bride home. There is no need for the girl's father to spend a cent. In other places the norm is that the father of the bride will purchase for his daughter whatever is necessary, keeping in mind her needs, and the groom will reimburse the father. Nevertheless, at the time of parting, the father may, if he wishes, give his daughter something, but this is not obligatory.

From this incident we can gauge the impropriety of this custom which is prevalent amongst our society.

As mentioned in the incident above, as far as the Shariah is concerned the only connection it has with a ‘trousseau’ is that on the occasion of Nikah the father of the bride may, if he is able, give his daughter something which will be of benefit to her. This gift of the father is not any Shar`i prerequisite and it is not something which can be demanded or requested by the bride’s in-laws. If nothing is given or little is given to the girl by her father, then this is no reflection or sign of disgrace on anyone.

The evils of ‘trousseau’

We will dilate briefly on the misconceptions which are prevalent in our societies:

1). ‘Trousseau’ is regarded as a necessary requisite for the bride, to such an extent that if there is no money for the ‘trousseau’ then the Nikah will not take place. Numerous girls end up ‘sitting on the shelf’ and never get married because their father’s never had the means to provide a trousseau. On the other hand, there are many father’s who, due to a lack of funds, resorted to un-Islaamic and Haraam means to procure enough money to provide a trousseau for his daughter.

2). The requisites and amount of trousseau which is given increases by the day. The trousseau is no longer a mere gift which the father gives his daughter, it as become a forced transactional matter. It is no longer something which will benefit the daughter, but it has become to include something for the convenience of the groom and also something to beautify the home. Whether the girl’s father does so out of his own desire or whether he is forced to do so, it continues.

3). A trousseau is no longer a thing which is for the pleasure and contentment of the daughter, rather it has become such that it must be an item which everyone sees and knows about and it must be to the likings of all so that they praise and laud it.

4). The most detestable thing of the trousseau is that the groom and his family set their sights on it. In some places they even make a specific request for it, whilst in other places no specific request is made but if the trousseau is of considerable value, then well and good, but if it does not meet the expectations of the bride's in-laws, then she is chastised and belittled because of it.

The harms and evils which are attached to this custom of trousseau and the tribulations which they cause to society are matters which have not passed the gaze of the people of intelligence. Much has been written about this issue. Many suggestions have been forwarded to ease or replace this custom. To a certain degree it has decreased in its popularity.

Some have suggested that the concept of trousseau be banned altogether, but this will not solve the problem because it forms part of many societies, which cannot be shed like that.

In essence people need to be taught and advised regarding the limits and legality thereof. **According to the Shariah, a trousseau is not impermissible. It is acceptable for the father to give his daughter a 'parting' present. Nabi (sallallahu alayhi wasallam) had also given something to his daughter on the occasion of her Nikah.** There is no limit placed on the gift which the father may give his daughter. If there are no inherent ills, then a father may give his daughter whatever he is able to safely afford.

However this evil creeps up that it becomes an issue of show and pomp and the groom's party deem it their right to receive a trousseau. They actually wait in hope for these gifts and if they

receive something of paltry value, they censure the poor girl for all time. All sectors of the community must make a concentrated effort at eradicating this practice. By means of mutual advice, lectures, education, etc. this can be achieved.

It should reach such a stage where this low and demeaning practice be looked down upon where people will feel shy to ask for it or regard it as their right. In this way such customs will find unpopularity amongst the masses and slowly die.

However, there is a need for courage amongst the influential ones to facilitate such efforts (at eradicating such customs), but alas, this is a scarcity...people have become generally lackadaisical in encouraging the rectification of entrenched customs, but this does not mean that we should all sit down and accept it. A caller to the Haqq never tires and continues calling out. There will come a time, Insha-Allaah Ta`ala when people will start heeding the call and be pulled towards the Haqq and there will be a change in society when people will eventually start practicing (on the Haqq)." *[Extracted from 'Jang']*

Explanation

The above excerpt was from an article written by Mufti Taqi Uthmaani Saheb. It is consoling that with the efforts of some concerned Ulama and seniors, this custom of 'trousseau' is slowly finding its way out of our societies, or the very least it is no longer as common as it was.

This custom was copied from the Hindu custom, because it is a custom amongst the Hindus that they give a trousseau to the parting bride. The reason for their showering the parting daughter with gifts is that she does not inherit in the family estate.

There is no such justification in Islaam for this rigid custom (giving these gifts –and exchanging 'parcels'), although people use the excuse that it is a token of happiness which is expressed. This excuse does not warrant dogmatism in this practice. Some people feel that because Nabi (sallallahu alayhi wasallam) gave his daughter a parting present, so this is justification for them. This humble writer, after having perused all proofs in this regard does not see any justification for adopting this practice.

It is true that on the occasion of Hadhrat Faatimah's (radhiallahu anha) Nikah to Hadhrat Ali (radhiallahu anhu), Nabi (sallallahu alayhi wasallam) gave her some essentials (a mill, date-pit pillow and water-skin), but he (sallallahu alaihi wasallam) did not give this to her as a 'trousseau' or parting present. Yes! In fact, Hadhrat Ali (radhiallahu anhu) was under the care of Nabi (sallallahu alayhi wasallam) after his father's demise and Nabi (sallallahu alayhi wasallam) was the guardian of Hadhrat Ali (radhiallahu anhu). In this regard, Nabi (sallallahu alayhi wasallam) felt it his duty to assist in providing the basic household needs for one who was in his care, to whom Nabi (sallallahu alayhi wasallam) had given his daughter in marriage. Nabi (sallallahu alayhi wasallam) did not give these (essential household) items to his daughter as a parting gift.

Another important point to remember is that these items which Nabi (sallallahu alayhi wasallam) procured for them was paid for by Hadhrat Ali (radhiallahu anhu). Hence, it was not a 'gift' from the father to his daughter. This incident should, therefore, not be equated to the Hindu custom of trousseau and made to be part of Islaam.

Nabi (sallallahu alayhi wasallam) had also married off his other daughters and nowhere is it recorded that he (sallallahu alaihi wasallam) gave a 'trousseau' or gift to any of his other daughters. If this truly was a token of goodwill and a part of the Deen, Nabi (sallallahu alayhi wasallam) would never have deprived his other daughters thereof.
Sad to say that after living for so many centuries amongst the Hindus, we have now become accustomed to their practices and incorporated them into our daily lives. We make dua that Allaah Ta`ala imbibe in us the spirit and grant us the guidance to enliven the Sunnah, abandon the ways of the kuffaar and that He guide us to make our marriages simple affairs.

Wedding or trade?

In present times of greed and shamelessness, the principles and morals of the Deen have been set aside. **The current concerns are: *How much of wealth and trousseau did the bride bring in with her?***

Even worse than this is that the groom's family actually ask and bargain for the bride's gifts. It is as though marriage has now become nothing more than a trade – a business transaction.

In this 'market' every prospective groom becomes the auctioneer who auctions himself off to the highest bidder.

Whoever has the need may enter the bargaining and partake of this 'market'. The whole issue has become a distasteful and rotten affair. It has become a heartless and censurable 'transaction.' Such people cannot be called the 'Servants of Rahmaan' rather they are the 'servants of shaitaan'. In essence, that person who cannot appreciate and value a good and chaste woman, cannot be regarded as a 'Servant of Rahmaan'. In a

society where because of such practices, good and chaste girls remain forever in the homes of their parents, therein lies nothing other than final destruction and annihilation.

The destructive nature of 'trousseau'

The asking for and expecting of a trousseau from the bride's family has led society to this low ebb of morality. This practice has heaped nothing but disgrace upon the communities. And now to add 'fuel to the fire' the requests have stepped beyond just asking before and during the Nikah. This shaitaani greed of asking from the bride and her family has transgressed to after the Nikah as well!

This extremity never existed in the bygone times and is some new-fangled accretion, which is liable for great censure. Such greedy individuals are the enemies of mankind. Such insatiability for wealth has caused much untold grief to many and has been the cause of many women remaining single.

If one considers for a bit, then it will be obvious what the effects of such customs cause to women and families that are poor.

A point to ponder

Suicide is Haraam in Islaam. The instigator and cause for this Haraam action is nothing other than the evil and insatiable greed prevalent in men. In whichever way one views it, logically, intellectually or according to Shariah, this custom of 'trousseau' is reprehensible and evil. Abstention therefrom is essential, especially for Muslims. Such customs bring about the

downfall of man and society as a whole. This is a point to ponder for those who still have some conscience.

Those whose conscience is still alive should reflect well and note in which direction their conscience leads them. The path is crystal clear and obvious for those in whose hearts Imaan and Islaamic character still abounds.

Usurpation of the rights of women

This accursed custom has become the norm of our societies nowadays that husbands don't fulfil the rights of their wives insofar as the *mehr* is concerned. This is the right of the wife (that she receive her *mehr*. They would rather run after and demand their unjustified claims for the trousseau. They have given this un-Islaamic greed of theirs even greater priority than Shar`i rights. This has been the cause for much strife and family break-downs. The demand for the trousseau has become a 'noose around the neck' and the sooner society rids itself of this evil, then better. Together with this, all wasteful expenses incurred in the arrangements of Nikah should also be abandoned, and Muslims should adopt the simple and Sunnat way of performing Nikah. Wastefulness is a trait of shaitaan [see Aayat 27 in Surah Bani Israeel]. Wealth is a bounty and favour from Allaah Ta`ala, which will have to be accounted for in the hereafter.

Social reformation and the responsibility of the youth

In this field our youth must take the brave step forward and resolve not to ever ask trousseau of anyone or take it from anyone. If anyone requests for it, then they should be explained

to make such demands are contrary to the Shariah and impermissible. If the people refuse to heed the advice and persist in continuing in this practice, then such people should be ostracised and shunned, so that they may acquire some sense. If in every village and town, the youth band together and form an 'anti-trousseau committee', then this will have a great effect on the entire society and be a boon to all prospective brides. This will, Insha-Allaah Ta`ala bode well for the entire community.

Not only with such an effort gain the pleasure of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam), it will also benefit entire societies as a whole and be a blessing for the Muslim community. May Allaah Ta`ala make these few lines a blessing for all and bring the desired intention to fruition.

Nuptials

We deem it imperative to mention an important factor at this juncture, that the prospective groom not get confuse himself prior to his Nikah by seeking and or taking the advice of a novice Aalim or inexperienced friends on this subject. He should carry out only the following:

1. **He should take the time and consult experienced and learned Muftis.** He should make notes of relevant points and masaa'il and learn the relative points and factors regarding dealing and living with his wife. He should study the literature of notable Ulama on the subject and learn how to conduct his life in accordance to the Sunnat. If he encounters any confusion on any part of the books, he should make a note thereof and consult reputable Ulama to seek clarification.

2. **The second thing he should do is to seek guidance and ease from Allaah Ta`ala by making dua. Together with this, he should consult some intelligent and mature married friend or family relative** and learn about how to lead a proper Islaamic married life. He should keep going to this person, but rather consult with him once or twice and try to ascertain all the facts. He should not go to all and sundry, because he will become more confused and disorientated. There is a famous saying which goes: *"Too many cooks spoil the broth."*

Another disadvantage of seeking advice from too many people is that all these many people will later want to enquire what transpired and what the outcome of your proposal may be etc., etc., which will eventually lead to the entire affair becoming a theatre.

The best way is that which we have showed, which is to study a few relevant Kitaabs and keep them as reference. If you encounter any difficulty at any juncture, then seek its clarification from a reputable Mufti and confide and seek occasional advice from a close and trustable person, albeit a family member.

By merely following this way, all fears and misapprehensions will disappear. Another fear some may have is whether they will be able to fulfil the conjugal rights the first night, or perhaps due to some other factor they may slip-up and this may lead to his bride confiding this to others, which will be an embarrassment. This is a futile and nonsensical thing to worry about. Such issues are natural occurrences and there is nothing to fear or be apprehensive about. The more relaxed and

unperturbed one is about such issues the more effective and natural will be the outcome.

MARRIAGE CUSTOMS

Hadhrat Abdur Rahmaan bin Auf (radhiallahu anhu) is amongst those ten Sahaabah (radhiallahu anhum) who received the glad tidings of Jannat in this world. It is reported in a Hadith that once Nabi (sallallahu alayhi wasallam) saw a mark on his clothes and asked him what that was. Hadhrat Abdur Rahmaan (radhiallahu anhu) commented that he had married a woman (meaning that at the time of marriage he applied some scent and that this mark was of that scent). Nabi (sallallahu alayhi wasallam) wished him well and advised him to have a Walimah, even if it be one goat.

Just reflect on this incident! A Sahaabi as close to Nabi (sallallahu alayhi wasallam) as Hadhrat Abdur Rahmaan bin Auf, who was one of the ten Sahaabah (radhiallahu anhum) given the glad tidings of Jannat in this world, had made Nikah and not deemed it necessary to invite Nabi (sallallahu alayhi wasallam) thereto. Nabi (sallallahu alayhi wasallam) only came to know of his Nikah after enquiring about the scent mark on his clothes. Nabi (sallallahu alayhi wasallam) did not complain or mention anything about why he did not call or inform him (sallallahu alaihi wasallam) about the Nikah. In fact, to the contrary, Nabi (sallallahu alayhi wasallam) gave him duas and advised him regarding holding a Walimah.

Marriage, in Islaam is such a simple affair, that if the couple are happy and consenting, the bond of Nikah is to be solemnised without delay. The Shariah has not even laid down any condition of the solemnisation of the Nikah to be performed by an Aalim or Mufti, etc. The only condition is that

there be two witnesses, and if the bride and groom are both sane and mature, then if the one makes the proposal and the other accepts it, the Nikah is made. **There is no need for a court, no red-tape, no invitation, no trousseau, etc. Yes, the *mehr* (dowry), which is in lieu of the wife's honour and dignity, will be binding on the man.**
The correct manner would be to stipulate the *mehr* at the time of contracting the Nikah. If, by some hindsight, the dowry was not stipulated at the time of the Nikah, then too the Nikah will be binding, and *mehr-e-mithal* will be due on the husband. **The recitation of the Khutbah at the Nikah is a Sunnat and as far as possible this Sunnat should be executed.** Nevertheless, the validity of the Nikah is not dependant on the Khutbah, and even without the Khutbah, the Nikah is 100% valid and effective.

The Walimah, which was mentioned in the preceding Hadith is also a Sunnat practice. It is not a Fardh or Waajib act, without which the Nikah is invalid. The Shariah has not specified any quantity (of food to be served), or a number of guests to be invited to partake. Every individual will cater in accordance to his means. There is no need to take a loan to have a Walimah, in fact, the Shariah detests the incurrence of credit. In fact, if a person does not have any means and does not even have a Walimah **(although even just a little milk and/or few dates will suffice for a Walimah), then too this have no impact on the validity of the Nikah.**

The Shariah of Islaam has kept the occasion of Nikah so very simple, because this is an event which is a natural part of a human being's life, and a permissible way for fulfilling man's natural desires. If there are impediments and encumbrances in having to fulfil a need through the legitimate avenue, such that

its attainment becomes out of reach, then man's heart will turn to impermissible and other ways of fulfilment.

Islaam has made the occasion of Nikah a simple one and the customs and rituals of man have made it difficult, and in some cases unattainable. **We have placed countless customs, traditions and wasteful expenses on this blessed simple occasion.** The poor man, even the average person, will have to think very deeply before contemplating Nikah due to the many encumbrances and expenses involved in present-day marriages. One needs thousands of rands before one can contemplate getting married, because of all the rituals and expectations of others. Not a cent of all this money is required to fulfil the immediate needs or requisites of a Nikah, rather it is needed to satiate the bloated egos of man.

The Shariah only calls for a simple Walimah feast, and that too, only in accordance to what the man can *easily* afford. The occasion of Nikah is meant to be a blessed occasion and if we bring the Shariah simplicity into it, then we will acquire all the blessing attendant to this event, however, due to the many un-Islaamic customs and ways, we invite nothing other than darkness and evil into our lives and all this totally deprives this holy matrimony of all its deserved blessings.

We have replaced the happiness with stress and grief. We spend money like water running out of a tap to satisfy all our un-Islaamic and bestial desires and whims at fulfilling these customs which have become attached to Nikahs.

Most of us will agree to this wastage and un-Islaamic ways verbally, but when it comes to practice, extremely few put into practice what the Shariah calls for. All the others fall into the same trap of customs and cultural traditions.

The only way to curb and stem these evil practices is that the bold ones amongst us must take the initiative and practice on what the Shariah and Sunnat calls for. In this way, Insha-Allaah Ta'ala, more and more people will follow suit and the back of these customs will be broken. These customs which have made the occasion of Nikah a form of punishment rather than one of happiness and blessings.

If the wealthy ones will not abandon their evil ways in this regard, then at least the bourgeoisie (middle-class) should take up the courage and not waste their hard-earned money in these lavish ways.

In this regard, if the under-mentioned points are taken cognisance of, then Insha-Allaah Ta`ala all these evils will be eradicated:

1. Besides the occasions of Nikah and Walimah, we should make a firm resolution to completely eradicate and abandon all other occasions which take place, like *mendhi-night*, *engagement party,* etc.

If any or both the partners wish to gift something to the other, with sincerity and love, then it should be done discreetly and without any announcement, pomp or show.

2. Do not regard any specific way or practice as binding to express your happiness of the occasion. Each person should do what his means and disposition allows. There should be no competing with others or practicing of customs in this regard.

No one should fear the reprisals and taunts of others if any custom is no adhered to.

3. The occasions of Nikah and Walimah should also be kept simple and in accordance to one's means. The house-people can invite whomsoever they wish and if anyone is not invited, they should not feel offended or complain.

4. The words of Nabi (sallallahu alayhi wasallam), in this regard should always be remembered, that the best and most blessed Nikah is that one which is the simplest and entails the least expense.

NIKAH AND WALIMAH

Questions and Answers

I have, in previous treatises, discussed the issue of marriage and Nikah functions, etc. and many readers had written to me querying various issues. From these we ascertain that all the customs attached to Nikahs have become so tormenting that many people seek an escape from all this. We also come to realise that many people are grossly unaware of the Shar`i factors surrounding these events, which affect every Muslim household at some time or the other and regarding which everyone should have some understanding of. We also come to realise that many people do desire learning the proper Shar`i rulings regarding these matters. Some of the letters were of a personal nature and we had answered them individually. There were others which are general and pertain to a wide spectrum of the Muslim Community, hence we had decided to print and publish them, for the benefit of all. Instead of quoting from specific letters, we have noted the questions in general form and replied them accordingly.

From the functions held on the occasion of Nikah, the Walimah is such a function which enjoys the status of being Sunnat, and out beloved Nabi (sallallahu alayhi wasallam) had clearly exhorted and encouraged it.

However, we should remember the following points about it: Yes, it is a Sunnat and as far as possible, we should try to bring it into practice. **However, the Shariah has not specified the number of guests to be invited or the amount of food to be served. Each and every person will cater for this function in accordance to his means.**

It is reported in a Hadith in Bukhaari Shareef that Nabi (sallallahu alayhi wasallam) once had a Walimah wherein the equivalent of just about 2kgs.of barley was spent. The occasion of the Walimah of Hadhrat Safiyyah (radhiallahu anha) was whilst Nabi (sallallahu alayhi wasallam) was on journey and at that time a tablecloth was spread whereupon a few dates, cheese and *ghee* was served. That was the Walimah!

However, on the occasion of the Walimah of Hadhrat Zainub (radhiallahu anha) bread and goat meat was served. However, regarding a Walimah one should not deem it necessary to invite a large number of guests, serve very expensive food, or take a loan if one does not have the means. **The Shariah allows for each person to cater according to his means.** If a person has sufficient means then he may serve a proportionate meal. **However, there should be no pomp and glory attached to this auspicious occasion.**

Walimah is indeed a Sunnat, and full reward will be earned, provided these guidelines are adhered to. However nowadays only the name 'Walimah' is used and all sorts of un-Islaamic activities take place – intermingling of sexes, carelessness of

Salaat by participants, wastage of money, vying with one another, etc. etc. All such accretions wash away any reward which may be accrued.

There is another misconception regarding the Walimah which many labour under. One person wrote asking if whether a Walimah was valid if the couple had not consummated the marriage.

The reality of the matter is that a Walimah can be held at any time from after the Nikah until *rukhsati*. Nevertheless, the Mustahab (preferred) way is that it be held after the *rukhsati* (when the bride leaves her parents home for that of her husband's). Besides there being the *rukhsati* there is no other condition. **That is, there is no necessity for consummation before a Walimah is held.** If there was no consummation between the couple and Walimah is held, then this will not affect the validity of the Walimah at all. Such a Walimah is neither invalid nor can it be said that the Sunnat of the Walimah was not fulfilled. If a Walimah is held even before the *rukhsati*, then too it will be valid and in order, only it will be said that this was held out of the Mustahab (preferred) period. There is no scope here for the full proofs. If anyone requires proof then kindly refer to Allamah Ibn Hajar's (rahmatullah alayh) *Fat-hul Baari*, page 231, vol. 9, under the chapter of Walimah where he discusses the Hadith number 5166.

Taking consent from the girl

One person asked as to whether at the time of the Nikah, when taking the reply from the girl, it is necessary to get her verbal consent or whether a mere written reply from her is sufficient. At this juncture it should be mentioned that the norm is that the girl does not present herself at the gathering of the Nikah, but

rather some family members of hers will attend and one of them will be her representative.

Now when this representative of the girl goes to get her consent it is not actually part of the *íjaab* and *qubool.* **The representative will ask the girl if she consents to him making her Nikah with so and so at the specified *mehr*. If the girl is still a virgin, then she does not have to give a verbal reply. Her silence will also be taken as her consent. Nevertheless, if she gives a verbal reply, then it will be much better. If she has to write her consent on a piece of paper, then it will also be acceptable.**

If the prospective bride was previously married and this is her second (or third, etc.) Nikah then it is imperative that she gives a verbal reply. Any other means of reply as mentioned earlier will not be acceptable from her.

This representative of the bride, who acquires her consent as mentioned above, now has the right to contract her Nikah. **The person who is contracting the Nikah will take the *ijaab* from him and get the *qubool* from the groom.** In this way the Nikah will be solemnised.

The marriage invitation and procession

Mufti Taqi Uthmaani Saheb had written in the *Jang* discussing this subject:

I had written last week on the subject of trousseau, and someone from East Bristol (UK) wrote to me asking, *"I would like to bring to your attention an important mas`alah whose origin the historians can tell you, but its evil is prevalent and amongst all of us. It is the custom of 'Jaheez' (trousseau) which the inhabitants of India and Pakistan practice in full force*

and those who have migrated to western countries have taken this evil custom with them and are continuing its practices in their relevant new countries. These customs have now spread widely in the western countries as well. It is my humble request that you kindly dilate fully on the Shar`i aspect of such customs, so that the future generations of Muslims in these countries be aware of the actual Shar`i standpoint and that many of the young girls are saved from the misfortune of remaining spinsters on account of not having the means of trousseau.

Is a trousseau Waajib? If so, then to what extent? Does the right of a girl's inheritance from her parents fall away after they have given her trousseau? Generally many girls are deprived of their share of inheritance because they were given trousseau and their parents had spent a large sum of money on their weddings. But all this is also done for the boys, so how come they still get to receive their share of inheritance. Another question is: What is the Shar`i ruling regarding the food served by the girl's parents on the occasion of the wedding?

Among the Arabs, all the expenses borne by the father of the girl (on the occasion of Nikah) is paid for by the groom, so how come all this is thrust upon the parents of the girl in our society? In some places the custom is that besides the expenses incurred during the wedding, the girl's father demands more money from the groom. What is the Shar`i ruling on this?

Without doubt your Kitaabs are very effectual and beneficial to the masses, but these articles which you write in the 'Jang' are more effective because they are concise, to the point and more widely read. My humble request is that you reply to these questions of mine in your articles in the 'Jang' so that many people learn what the Shariah actually requires, and they abandon all their evil ways and customs."

Some of the questions of the British writer have already been answered in my previous article, like it has been mentioned that the trousseau custom enjoys no importance or obligation in the Shar`i Nikah and that it is most certainly not permissible to cancel or stall the Nikah due to the bride or her family not having the means to provide for this. If the father of the bride wishes to gift his daughter something out of happiness and sincerity, then he may by all means do so, but he should not deem it necessary or do it with pomp and show. **It is not permissible for the groom or his family to request or expect a trousseau.**

The right of the girl to inheritance does not fall away with her trousseau

A new issue brought up by the writer is whether the girl still receives her share of inheritance from her parents after they have given her trousseau. Such questions are the result of ignorance of the Shariah. **In reality the trousseau has absolutely no relation whatsoever with inheritance and they do not affect each other.** If a father gives his daughter the whole world as a trousseau, then too she does not lose any of her share in his estate (i.e. she will inherit her full Shar`i share when he passes away). When the father passes away then the daughter(s) will receive their full Shar`i share, and the brothers should not usurp the entire estate and satisfy themselves by saying that their female siblings have received their shares in the form of their respective trousseaus. Whatever a father gives his children – male or female – during his lifetime does not affect their respective shares in inheritance. A father should however keep in mind that whatever he doles out to his children during his lifetime should be equal and fair and not favour any one of them, whilst depriving the others. This however is a separate mas`alah which will be discussed at another juncture. Be that as it may,

this much is certain that a daughter is not deprived to the least bit of her inheritance because she was given trousseau.

Another issue brought up by the writer is regarding the Shar`i status of the food served by the parents of the girl on the occasion of Nikah. This issue has also reached excessive proportions in our societies. **Many people deem the invitation to meals by the father of the girl to be just as important as the Walimah.** Even if they do not regard it as Sunnat, they understand it to be laudable in the Shariah. **Such perceptions are totally without base.** The function held by the girl's family is neither Sunnat nor Mustahab. **In fact, if it is devoid of any un-Islaamic activity, then the most that can be said is that it is permissible.** If such a function is held without any pomp and show and it is devoid of any un-Islaamic activity, then it will be permissible to partake of such meals, otherwise not. It should not be deemed as an important and integral part of the Nikah.

The validity of the Nikah does not at all depend on this function. If the girl's family decides to invite a few close family and friends, and there is no intermingling of sexes, music, etc. then it will be permissible to attend. It should be held strictly within the bounds of the Shariah and no debt or wasteful expenses should be incurred in such activities.

If someone desires to give a gift or invite others without any ulterior motives or intentions other than sincerity and perhaps because of some happy occasion, then as long there are no Shar`i violations inherent, such actions will be permissible. In fact, depending on the intention, such actions are worthy of blessings. However, many people do it out of fear of chastisement and to 'save face'. In such a case there will be no blessings and it will incur a sin. Many a times we turn an occasion which could have been liable and worthy of blessing and reward into something which brings curses and sin, by adhering to customs and perpetrating Shar`i violations.

In essence, if the bride's father desires to invite her in-laws or some others to a meal on the occasion of the Nikah, purely out of the happiness of his heart and not regarding it as any part or incumbency of the Shariah, then it would be permissible.

However, if anyone does not do so, then no complaint should be levelled against him, neither should he be chastised. In fact his action is closer to the Sunnat and simplicity, and he should actually be lauded for this.

We can liken this to when a father invites some family and friends to a meal out of happiness at his son's good report or achievement. Such an invitation is permissible and fine (as long as there are no attendant Shar`i violations). On the other hand we have many children who pass their examinations or excel in their results but no invitations to meals are extended on account of this. Such people are never chastised or it is never even asked: *How come they did not hold a function because their child excelled in his examinations?*

No one turns any attention to such matters. The same should be applied to Nikahs. If the girl's family desire, they can invite people to a meal, alternatively, they should not be expected to do so or chastised if they do not. Many Ulama have expressly forbidden such functions in order to save the masses from many of the attendant evils at such functions and also because such things eventually become deemed as being part of the Shariah.

An evil custom

The final question posed by the writer was regarding the tradition amongst some societies where the father of the girl, besides recouping the expenses of the Nikah from the groom, he demands a further sum of money from him, failing which many are not prepared to marry their daughters off.

Undoubtedly this evil custom which is prevalent in many societies is without any Shar`i base and totally impermissible. **This sum of money which the father of the girl demands from the groom has been classified by our Fuqahaa as bribery and the sin is the same as bribery.** Such an action also has an immoral perspective to it. It is tantamount to the father 'selling' his daughter. We also see in many of the societies where this custom is prevalent that the husbands treat and handle their wives like they are commercial slave-girls. This custom is totally evil from both a Shar`i and moral perspective, which is necessary to abandon. [Extracted from 'Thikr and Fikr', by Moulana Mufti Taqi Uthmaani Saheb]

THE METHOD OF THE SUNNAT WALIMAH

It is indeed a great boon and favour of Allaah Ta`ala on man that he grants him a woman who will be his life-partner. It is only appropriate that man expresses his happiness and displays his shukr to Allaah Ta`ala. The Walimah function is the prescribed way in which a man displays and expresses his thanks. He is appreciative of the fact that a means to his peace and tranquillity has been introduced into his life.

This form of making shukr has been expressly encouraged by Nabi (sallallahu alayhi wasallam) by his words and actions.

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alayhi wasallam) enquired about a yellowish mark on (the clothes or body of) Hadhrat Abdur Rahmaan bin Auf (radhiallahu anhu). He replied that he had married a woman for a date-pit's weight in gold (i.e. this was his *mehr*). Nabi (sallallahu alayhi wasallam) made dua for blessings for him and told him to have a Walimah, even if it be just one goat. The words of Nabi (sallallahu alayhi wasallam): **أولم و لو بشاة**

indicate that he clearly exhorted and encouraged the holding of a Walimah. [Mishkaat, page 277]

Besides this, Nabi (sallallahu alayhi wasallam) had himself demonstrated the Walimah by holding it on the occasions of his Nikahs to his blessed wives. In this regard Hadhrat Anas (radhiallahu anhu) said, *"Rasulullah (sallallahu alayhi wasallam) did not make a Walimah like he did on the occasion of (his Nikah to) Zainab (bint Jahsh), where he did so with a goat."* [Mishkaat, page 278]

From this Hadith we understand that Nabi (sallallahu alayhi wasallam) made Walimah with a goat only on the occasion of his Nikah with Hadhrat Zainab (radhiallahu anha). This was a very basic and simple Walimah. However on the occasion of his Nikah with his other wives, Nabi (sallallahu alayhi wasallam) made Walimah of even less than a goat, as was apparent from the aforementioned Ahaadith.

On the occasion of the Nikah to Hadhrat Safiyyah (radhiallahu anha), the Walimah held by Nabi (sallallahu alayhi wasallam) is explained in the following Hadith:

Hadhrat Anas (radhiallahu anhu) mentions that it was during the return journey from Khyber when Nabi (sallallahu alayhi wasallam) contracted his Nikah with Hadhrat Safiyyah (radhiallahu anha). The following morning I invited the Muslims to the Walimah of Nabi (sallallahu alayhi wasallam), wherein neither bread nor meat was served. In fact Nabi (sallallahu alayhi wasallam) instructed the spreading of a tablecloth whereupon the people placed some dates, cheese and ghee (clarified butter), etc. (This then was the Walimah of Nabi - sallallahu alayhi wasallam). [Mishkaat, page 278]

On this occasion, it appears that Nabi (sallallahu alayhi wasallam) did not himself make any preparations for the Walimah, rather those that were present placed whatever they had on the tablecloth and everyone partook thereof. This is how the Walimah of Rasulullah (sallallahu alayhi wasallam) took place.
Hadhrat Anas (radhiallahu anhu) says that on the occasion of Nabi's (sallallahu alayhi wasallam) Nikah to Hadhrat Safiyyah bint Hayy (radhiallahu anha) the Walimah comprised of only a barley preparation and dates.

It is reported in another Hadith, where Hadhrat Safiyyah bint Shaybah (radhiallahu anha) narrates that on various occasions of Nabi's (sallallahu alayhi wasallam) Nikahs to his various wives, the Walimahs were held with the equivalent of only about two kilos of barley. [Mishkaat Shareef page 278]

It is mentioned by Hadhrat Yahya bin Sa'eed (rahmatullah alayh) that many such narrations reached him wherein it has been stated that Nabi (sallallahu alayhi wasallam) held Walimah without meat or bread.

From these narrations it is clear that Nabi (sallallahu alayhi wasallam) openly demonstrated that to have a Walimah is part of his Sunnat, and he further displayed that simplicity is also part of is Sunnat. If any person abandons the simple way and incurs extravagance and wastage then he is certainly veering away from the Sunnat.

Let us look in that direction

Let us now look at our own homes and see how much of importance we attach to this practice of the Sunnat. Do we carry ourselves in the way that would please Nabi (sallallahu

alayhi wasallam), or do we do as we please under the name of the Sunnat, thereby bringing disgrace and dishonour to the Deen?

Greater preference to the Sunnat than the Fardh

Those people who practice on the Sunnat Walimah on the occasion of their or their children's Nikah should take stock of themselves in their daily practices. Do they practice on the daily Faraaidh and Waajibaat? Do they pay particular attention to their Salaats, fasting, Zakaat and Hajj?

Do they fulfil the rights of their close and dear ones, like their parents, wives, children, etc., etc. Do they fulfil the rights of their neighbours?

Do they fulfil all their obligatory Shar`i duties or not? If they do not, then they should first pay attention to these necessary duties of theirs. If they fail in fulfilling their rightful duties, then on the Day of Qiyaamah, Allaah Ta`ala will question them about it and they will be taken to task. **They will not be taken to task for not having fulfilled a Sunnat act.** If one completes and fulfil all one's duties and rights in this world, and owing to some reason one could not have a Walimah, then on the Day of Qiyaamah, Allaah Ta`ala will not ask about why the Walimah was not held. **It appears from our actions that we pay scant regard to the daily and necessary duties (Faraaidh and Waajibaat) but pay particular attention to holding Walimahs,** etc. It is as though we have changed the Sunnat acts to be obligatory. This is an evil perception which we must necessarily stay clear of.

Incurring debt to hold a Walimah

The Walimah feast is Sunnat. This, however, will apply if one has the means and ability to hold a Walimah. If one does not have the means to have a Walimah, then it should not be done. Nowadays, the Walimah feast has become a status symbol, and if one needs to maintain one's good name in society then one must hold a Walimah feast on the occasion of a Nikah, even if it means incurring a debt in order to do so. If you do not hold a Walimah then the people will chastise you and 'turn up their noses' at you. Your in-laws and others will pass all sorts of comments and criticisms.

Together with all your other expenses you go out and take a loan in order to hold a Walimah feast and invite all and sundry, who will make merry for the few short hours. However that debt will follow you like a poisonous snake and eat at you, causing you misery and grief for a long time to come.

All this misery merely because you had not heeded the words and simple actions of Nabi (sallallahu alayhi wasallam). **Did Nabi (sallallahu alayhi wasallam) ever take out a loan in order to hold a Walimah feast?**

Most certainly not! So why then do we go and take a loan for one? Are we practicing on the Sunnat? Certainly not! We are merely satiating our own bloated egos and pleasing our friends and family. It is obvious that when we hold a Walimah feast which is to suit our fancies and which is not intended to follow the Sunnat, then it will only be courting misery. Receiving reward for following a Sunnat of Nabi (sallallahu alayhi wasallam) is a far-off cry. Nowadays there are very few who hold a Walimah feast purely for the pleasure of Allaah Ta`ala

and in accordance to the Sunnat of Nabi (sallallahu alayhi wasallam).

A small Walimah

Nowadays when a Walimah feast is prepared then an earnest effort is made to invite all friends, family and neighbours -- close and far. The intention is simply pomp and show, so that people may praise and laud the hosts.

Another reason for inviting all and sundry is that we fear that lest tomorrow so and so also has a function, then they will invite everyone else and not us.

In all this craze of ours we do not take time to look at the Walimahs of Nabi (sallallahu alayhi wasallam) – how many people attended and the simple manner in which they were held. It was the noble habit of Nabi (sallallahu alayhi wasallam) to merely invite as many Sahaabah (radhiallahu anhum) as there were present at the particular occasion. There was no concern to also invite so and so and so and so.

Now if we also follow this practice of Nabi (sallallahu alayhi wasallam) that we invite only a few people to the Walimah and not make it a big pompous show, then Insha-Allaah Ta`ala we will also reap the rewards and blessings of the Sunnat.

It is possible that for a few days some people may scoff and jeer at you, but the simple solution to this is to merely ignore all of them and their comments, and content yourself with the fact that you had practiced on a Sunnat of Nabi (sallallahu alayhi wasallam), in the way he has demonstrated. You should also realise that if people wish to taunt and criticise you because you

had followed a Sunnat, then what harm will these criticisms cause you?

If you wish to lead a peaceful and contented life, then the only way is to follow the Shariah to the tee. You should not concern yourself with the jeers and mockery of others, when you have practiced on the Shariah. When you concern yourself with the taunts and jeers of others, then you will not lead a contented life. If you do not have the willpower or determination, then the result will be that whenever you intend or start a certain (good) deed and people start jeering or criticising, then you immediately abandon it. This shows that you do not have the determination to drive yourself, and that you follow in the shadows and whims of others. Such a person will never be an achievement or hold any status in life, who follows the desires and whims of others.

This determination should be applied to the Walimah as well. If a person has the means then he should cater accordingly and hold the Sunnat Walimah feast. There should be no extravagance or un-Islaamic activity present. If one is not of means then he should not take a loan. He should host a small Walimah and not be concerned about the comments and criticisms of others. Allaah Ta'ala will grant blessings to such a union.

The types of food at a Walimah feast

Another form of extravagance that takes place at Walimahs is that many different types of dishes and courses are prepared and served at the meal. If Biryaani and Zarda (Sweet rice dish) are prepared for the Walimah, then there must also be a curry served with Naan (bread). This also is not sufficient at times,

because *kheer* (milk preparation) will also be served. The list is endless.

The only reason for all these excessive courses is to show one's affluence and wealth. The reality is that regardless of how many dishes one serves, one's honour and dignity is never increased. After all the trouble and inconvenience you go through to prepare this elaborate feast, the only result is that people see all this and become jealous of your wealth, which results in your enemy-base increasing.

Abandon all this wastage and extravagance and follow the Sunnat of Rasulullah (sallallahu alayhi wasallam) and hold a simple Walimah. **Yes, if Allaah Ta`ala has blessed you with abundant wealth, then by all means you may have a Walimah with various different dishes served, on the proviso that you do not do so with pride and your intention is not to gain pomp and glory.**

Remember that there are two gems in Islaam – simplicity and diligence. We should all try our best to implement these into our lives and encourage others to do likewise.

Cards inviting to the Walimah

One other evil and totally wasteful practice in vogue nowadays is that people are invited to the Walimah feast by being sent fanciful and smart invitation cards. An effort is also made to have the best and smartest card printed for the occasion. **Hundreds and thousands of rands are squandered in this fashion. The object of the card is to invite the recipient to the meal and this can efficiently be done verbally.** These cards have *Bismillah* written on them followed by the words Sunnat Walimah, whereas the entire event is a concert of waste

and extravagance. This exercise is nothing but a mockery of the Sunnat. **Where is the Sunnat Walimah and where is the 'walimahs' of today?**

After the recipient of the card receives it and reads it, he will get the message that he is invited to the Walimah and then discard the card. Of what further use was this? **The card may be abused by being thrown around or even in the dustbin, whereas it bore the words of *Bismillah*. All such actions invite the Wrath and Anger of Allaah Ta'ala.**

However, since we are living in this advanced age where everything is mechanised and we don't have the time to go to each person's house to invite them to the Walimah (or it is not possible to phone or email), and the only alternative is to invite them by letter, then the best solution is to **prepare a simple invitation and make copies of it and post it to the various recipients. Instead of writing *Bismillah* on the page rather write the letters '786'. This will prevent the Name of Allaah Ta`ala being abused.**

The Sunnat Walimah and videos

Amongst the evils and un-Islaamic practices in vogue nowadays at the 'walimah' functions is that of making a video of the occasion. This evil has become prevalent and there is hardly an occasion which is devoid of this Haraam accursed act. Whether the occasion is a Walimah, Aqeeqah, Nikah, etc. or whether the host is a rich man or poor man, the video cameras must be there.

In order to film the occasion so much preparations are to be made. A photographers has to be called, special lighting is needed, etc., etc.

During the filming the photographers will have to walk around amongst the men and women.

Besides all this, which in itself are inconveniences and waste, the very concept of filming the occasion is Haraam. Picture-making and photography are Haraam in Islaam. May Allaah Ta`ala save us all.

Immodest intermingling of sexes

In the not so recent past, whenever there would be any occasion, then there would always be separate facilities for men and women. In fact, there would be a partition separating the men from the women. **However, nowadays it has become the trend for men and women to be mixed and intermingled, which is totally Haraam and impermissible.** This, indeed is a mockery of the Sunnat of Nabi (sallallahu alayhi wasallam), whose punishment will most certainly be meted out in the Aakhirah. Sometimes, this punishment is meted out on earth as well.

Standing and eating (buffet-style)

In imitating the western way of life, we are emerging from the category of being humans beings and fast entering the boundaries of the animalism. May Allaah Ta`ala have mercy on us and grant us guidance. **We witness the great evil of people walking around and eating at what was supposed to be blessed occasions such as the Sunnat Walimah. This is a clear mockery of the Sunnat!** We have now even surpassed the traits if animals. When the food is ready everyone is called to eat and they rush for the laid out tables of food and fill their

plates with all sorts of food. This is such an insult to the honoured guests.

It is as though they never had a decent meal in along time and are called to eat like common peasants. No thought is even afforded the Sunnat of washing the hands prior to eating. Even if anyone does contemplate washing his hands, then he realises that he will miss the 'lion's share' of the buffet, so for this once he will decide to forgo this great Sunnat. So much of money and effort is wasted at these functions where no proper arrangements are made for people to eat in a decent fashion, in accordance with the Sunnat.

Many spurious excuses are tendered for the buffet-style meals, which are all totally rejected in the Shariah.

The Walimah is a Sunnat feast which is not dependant of the type of food served or the number of guests invited. In order to gain the full reward for this auspicious occasion and to invite the blessings of Allaah Ta`ala onto this newly-contracted Nikah union, due consideration should be given to **making suitable arrangements for the guests, regardless of how many there are, to be seated on the floor and eat in the Sunnat manner.**

Some people serve the food such that the guests have to come to one place to fill their plates and then go and sit down to eat. This is contrary to the proper etiquettes and inappropriate. A guest is an honoured visitor and should be treated as such. They should not be treated as though they are beggars coming to a soup-kitchen!

They must be able to eat in peace and enjoy their food. The host should make suitable arrangements for the food to be served to the guests in an honourable fashion.

May Allaah Ta`ala grant us all the good fortune to follow the Sunnat practices as they deserve to be followed. Aameen!

The ruling regarding people standing whilst eating and drinking at functions

Regarding standing whilst eating or drinking, let us see what our beloved Nabi (sallallahu alayhi wasallam) said, *"It has been reported from Hadhrat Anas (radhiallahu anhu) that Nabi (sallallahu alayhi wasallam) prohibited from drinking whilst standing and eating whilst standing."* [Kanzul Ummaal, page 134, vol. 20]

"Hadhrat Anas (radhiallahu anhu) reports from Nabi (sallallahu alayhi wasallam) that he prohibited a man from drinking whilst standing. Hadhrat Qatadha (radhiallahu anhu) enquired regarding standing and eating, and Hadhrat Anas (radhiallahu anhu) replied that this (standing and eating) was worse and more degrading (than standing whilst drinking)." [Muslim Shareef, page 172, vol. 2]

From these Ahaadith it is clear that to stand whilst eating and drinking is un-Islaamic and unbecoming a Muslim. It is contrary to the Sunnat and to the words of Nabi (sallallahu alayhi wasallam). In reality this manner of eating and drinking has been evolved from the enemies of Islaam – the kuffaar and the people of the west – hence its opposition is necessary upon Muslims.

Some words of advice for the groom

Every Muslim should endeavour to learn and inculcate the Islaamic teachings and Sunnats regarding marriage, before his own Nikah or that of his close ones – son, brother, etc. In this regard there are many Kitaabs which can and should be studied before a Nikah takes place in the home [Please note that these under-mentioned Kitaabs are in the Urdu language]:

1. *Tuhfah Zawjain* – Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh)
2. *Islaami Shaadi* - Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh)
3. *Islaahi Khawaateen* – Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh)
4. *Islaam aur Tarbiyat-e-Aulaad* – Moulana Habeebullah Mukhtaar Saheb
5. *Islaami Shaadi* – Moulana Habeebullah Mukhtaar Saheb
6. *Islaami Dulhan* – Naseer Hussain Naqshbandi Ghafoori
7. *Tuhfah Khawateen* – Moulana Mufti Muhammad Aashiq Ilaahi Saheb
8. *Tuhfah Dulhan* – Moulana Muhammad Haneef Abdul Majeed Saheb

From all theses advices, the most important advice is that as far as possible one should endeavour to keep a simple occasion. The more simple it is, the less expenses are incurred. The simpler the occasion, the more blessings it attracts, according to the words of Nabi (sallallahu alayhi wasallam), ***"It is reported from Aishah (radhiallahu anha) who says that Nabi (sallallahu alayhi wasallam) said, 'The most blessed Nikah is the one which bears the least expenses.'"*** **[Mishkaat Shareef]**

Therefore that groom who wishes that his Nikah be blessed and that it be a source of goodness, peace and comfort in this world

and hereafter and also that it conform to the desire of Allaah Ta`ala and His Nabi (sallallahu alayhi wasallam), then he should spent minimal on the occasion.

The Nikahs which were contracted during the era of Nubuwwat were done in an extremely simple and informal manner. Hadhrat Abdur Rahmaan bin Auf (radhiallahu anhu), who was one of the wealthiest of Sahaabah (radhiallahu anhum) in Madinah Shareef, contracted his Nikah in this extremely simple fashion that he did not even deem it necessary to invite or inform Nabi (sallallahu alayhi wasallam) thereof. Nabi (sallallahu alayhi wasallam) had only come to realise that he had made Nikah when he (sallallahu alaihi wasallam) saw a yellowish mark on his clothes (probably a food or drink stain) and asked him regarding it. Nabi (sallallahu alayhi wasallam) made dua for Barkat in his Nikah and advised him to have a Walimah.

This narration can be found in all the major Hadith Kitaabs. In a similar way did Nabi (sallallahu alayhi wasallam) discover the Nikahs of various Sahaabah (radhiallahu anhum). [Tirmidhi Shareef, vol. 3, pages 421/2]

Two factors are important for contracting an Islaamic Nikah: The presence of two witnesses and the *ijaab* and *qubool* (proposal and acceptance). These two factors are regarded as the *arkaan* (necessary prerequisites) for the validity of a Nikah. Besides this there are another two factors which are also necessary: The dowry for the woman and announcement of the Nikah.

Although the Nikah only necessitates the presence of two witnesses, it is however much better and preferable that this Nikah be announced generally so that no doubt remains

regarding it. As for the Walimah, it is Sunnat. It is not Fardh or Waajib. There is absolutely no necessity for meat and bread or biryaani to be served at a Walimah. It is merely a little occasion where one would invite a handful of close friends and family. There is absolutely no need to have a big function and to take out a loan to host many guests. This, in fact, is impermissible. **To indulge in wasteful affairs is Haraam and the Qur`aan Majeed has labelled such wasters as the brothers of shaitaan. [Surah Israa, Aayat 27].**

There is also importance attached to the Khutbah of the Nikah. Besides these few things, there is no other affair or function attached to a Shar`i Nikah. Most, if not all, functions and customs held on this occasion are un-Islaamic and wasteful. The Islaamic way of life is simple. People indulge in all other ways, thereby 'digging their own graves'.

Seeking solace and happiness in other ways of life is sheer insanity. As Allaah Ta`ala said to the Bani Israaeel will also apply to us: *"And you fulfil your pledge to Me and I will fulfil Mine to you."* [Surah Baqarah, Aayat 40]

Even if one has the means, then too, large functions should be abstained from, because then it becomes difficult upon the poor people, who feel belittled by their small functions. **The larger functions become a yardstick by which others measure.**

Even if you have an elaborate function and undergo the trouble of preparing so much, then too, there will always be complaints, like, *"There was too much salt in the food", "The food was too hot", "There was too much oil in the food",* etc., etc.

After all the time, energy and expense incurred, there is sill no satisfaction. **People complain about every little thing.** In trying to please people you had actually achieved the opposite. In the end all this only spells problems and darkness for the marriage.

Whereas when one does things in accordance to the Sunnat, then Allaah Ta`ala and His Nabi (sallallahu alayhi wasallam) become pleased, which results in only blessings and good fortune for the future of the marriage.

Further advice

The groom and all others in the home should be well aware of the fact that in accordance to the natural disposition of man and also in accordance to the system of Allaah Ta`ala, all the arrangements, maintenance and requisites for the home are to be borne by the man. **Money spent on the Nikah, Walimah, and the wife's daily needs are the responsibility of the husband. It is the necessary obligation of the husband to attend to the needs of the wife, regardless of how wealthy she may be.**

Allaah Ta`ala states clearly in the Qur`aan Majeed that the husband spends on the wife. It is also for this reason that Allaah Ta`ala has afforded men a rank above women. Allaah Ta`ala states in the Qur`aan Majeed, *"Men are superior to women, as Allaah had given some virtue over others and they (men) spend from their wealth (on their wives)."* [Surah Nisaa, Aayat 34]

This Aayat indicates that the husbands spend their wealth on their wives and attend to their daily necessities, like clothes, food and shelter. **The husbands have the responsibility of**

running the home, whereas the women have been charged with obedience to their husbands. She is to protect the husband's property in his absence and attend to the other rights he has over her. The Qur`aan Majeed also praises and lauds the good women who obey and attend to their husbands, in the following words: **فالصالحات قانتات**

This basic Islaamic teaching is explained in the famous Kitaab of Fiqh, ***Hidaaya: "Maintenance of the wife is Waajib upon the husband, whether she is a Muslim or kaafirah. When she submits herself to her husband's home, then from that time on, it is Waajib on the husband to spend on his wife's needs, clothes and shelter."*** **[Hidaaya, Awwalain, page 417]**

Besides the home, it is also obligatory on the husband to acquire the necessities of the home for his wife. It is inappropriate to demand these things from the wife and her family. To ask for these things, whether it be verbal or by custom, is shameful and a disgrace upon the husband.

Nowadays everything is expected of the wife and her family, that they provide the bedroom suite, dishes, fridge, washing machine etc. The jewellery which is given by the husband's mother belongs to the husband, they are expected to cater for 500 people or more, buy rings for the husband's sisters, bring perfume, etc. etc. The nature of human kind is being altered.

The laws of Allaah Ta`ala are being openly transgressed and opposed, which results is social disarray.

The advice of the groom for the bride on the first night

Almost every man gets at least one opportunity during his lifetime to experience the first night of marriage and that night has an effect on his entire life. As they say, *First impressions are the lasting impressions*, and this hold true for this occasion also. The wife will be affected by the husband's piety, kindness, affection, etc. of this night.

We will now give you one such advice, which if adhered to, Insha-Allaah Ta`ala this will put an end to any strife there may arise in the home, especially if you are going to be living in the same house as your parents and sisters. When you first see your bride, then you will naturally speak nice things to her about herself, like comment on her clothing, beauty, etc. Together with this you should also tell her that just as she adorns herself for your pleasure, if she adheres to the advice you are going to give her, then this will please you greatly such that she will become your most prized jewel.

You should advise her as follows:

If you have any experience or hear a statement from my mother, sisters or sisters-in-law which you deem inappropriate or which you dislike, or even if they actually do trample on your rights or feelings, then you should make yourself humble and keeping in mind the pleasure of Allaah Ta`ala and the great reward of the Aakhirah, **you should adopt patience.** You must not come to me and complain that my mother said this or my sister did this or my nephews treat you such, etc., etc.

You must remember that when you take stories around like that then my heart may turn away from you or alternatively, may Allaah Ta`ala not make it such, if I believe your stories, then it will lead to my becoming disrespectful to my mother, which will definitely not bode well for both our Aakhirah, because it will displease Allaah Ta`ala and earn His Wrath. When Allaah Ta`ala becomes angry, then all peace and comfort in this world will escape us.

Remember that when a husband returns home, tired and exhausted from the day's work, then he seeks peace and solace at home and not arguments and complaints. Just as your complaints about your in-laws may not bode well for them, it does you equal harm. If you heed this advice of mine, Insha-Allaah Ta`ala you will see and witness the benefits in this very world.

At the same time, our advice **to the grooms is that if their wives do ever come to them with complaints, then they should bear it with patience and offer some suitable solution. He should not become angry and scold his wife, because he may say such things which he will forever regret.** On the other hand, he should not side with his wife and say something untoward to his mother, because hurting her feelings will be to his detriment.

He should not accept just about everything his wife tells him and realise that women do have the habit of complaining and also that they are the weaker gender with deficient intellect. **He should handle all such matters with wisdom.**

He should not listen to the complaints and counter-complaints. If he does hear them, then it should not affect him.

If there is ever a problem with the groom's brother's or sister's children, then the couple should regard those children as their own and not bear malice and grudges.

The children should be pacified and perhaps given a sweet or two and affectionately advised. If children are stubborn or unruly, then an excellent remedy is to recite *Bismillah hir Rahmaan nir Raheem* seven times and blow on their food and drink. This should be done ever so often. Similarly, one should recite *Yaa Lateefo* seven times, blow in a drink and give the child.

Is it appropriate that we now also act like children when dealing with them? Deal with children with wisdom and do not allow their antics to sour the relationships of adults.

In essence, a husband should not act on what his wife tells him and speak harshly with his mother, sisters, or whoever his wife complained about. **Dealing harshly with one's mother is detrimental to one's Aakhirah.** Even if one's mother is at fault, then one should **approach the subject with wisdom and speak kindly to her, preferably through the eldest sister. The husband should send gifts to his mother via his wife.** Nabi (sallallahu alayhi wasallam) said that the giving of gifts increases mutual affection. Insha-Allaah Ta`ala this will enhance the affection between the wife and her mother-in-law.

A simple recipe for engendering mutual love for the in-laws

A simple and effective recipe for engendering mutual affection between your wife and family is **to occasionally acquire a gift and let your wife give it to your mother. You should also encourage her to bring something, albeit small, for her in-**

laws whenever she goes and visits her own parents. Even though she only brings some sweets, or whatever else, it will, Insha-Allaah Ta`ala have a positive effect on the recipient, be it your mother, father, sisters, nieces, etc.

If there is still always strife and discord between the wife and parents, and you are not within the means to afford a separate home, **then at least make some arrangements to have a separate kitchen for your wife.**

Status of the husband

Question: A woman's husband is not handsome and this led to her being un-attracted to him. Her living with him has become difficult and she seeks a *khula.* Her parents have told her that it is a sin for her to call her husband 'ugly'. She maintains that to 'idolise' a husband is the trait of the Hindus and that Islaam allows for mutual contentment and happiness for both partners. Living with her husband has become a faux existence and a mere charade, hence she seeks a *khula*. The question is whether the wife should 'idolise' her husband or not? If this is the case, then the 'disrespect' shown by the wife (by disliking her husband's features) would be tantamount to a great sin.

Answer: Allaah Ta`ala has made the man the *Haakim* (ruler/governor) of his wife. However, he is neither her true provider nor is he to be 'idolised'. He is not allowed to oppress his wife, abuse her or belittle and disgrace her. That husband who exceeds the bounds with regard his wife is amongst the worst specimens on earth. A man is supposed to treat his wife kindly. As for those how have been oppressive in the past, they should seek forgiveness.
To regard the husband as a 'god-like' figure is the trait of the Hindus and not Muslims. However, the wife should hold her

husband in high esteem and grant him due honour and dignity, to such an extent that she should not address by his name, but rather use some suitable and appropriate term of endearment. However, if the wife does not like her husband due to perhaps his features, character, impiety, etc. then she does have the option of requesting *Khula*.

The wife should not be prevented from fulfilling her Shar`i duties

It is appropriate that we now offer some advice to those individuals who are not so Deeni-conscious. We make dua that Allaah Ta`ala make us all Deeni-conscious, such that we are able to constantly keeping mind and differentiate between Halaal and Haraam, permissible and impermissible, right and wrong, etc. We humbly request that you also read the following advices with due attention:

1). If your wife is, Alhamdulillah, of proper Aqaaid and she abstains from acts of bid'ah, and she has a good Deeni background, then why should you, merely on account of being her husband impose on her such tasks and requests where she has to commit disobedience to Allaah Ta`ala or where she wastes her time and is not able to fulfil some Deeni task? Any 'Deeni' act which was not carried out by Nabi (sallallahu alayhi wasallam) or the Sahaabah (radhiallahu anhum), like *Chaaliswa, urs, meelad*, etc. are such acts which are accretions and innovations in the Deen. They should be abandoned. Do not yourself or allow our wife to participate in such acts and all customary un-Islaamic traditions, regardless of whether your mother and family are involved or have always been involved.

2). If your wife adopts full Hijaab, as the Shariah commands, to such an extent that she does not even appear bareheaded before a Christian nurse, what harm will this do to

you? Why should you be upset when our wife does not attend local functions and intermingle with the local women, who indulge in Haraam backbiting or some un-Islaamic custom? Do not insist that she do according to your bidding, if it is against the Shariah. Do not coerce her to attend these gatherings in fear of what others will say. Is it correct to please others at the risk of harming your Imaan? We leave you to answer this obvious question.

3). If your wife adopts full and total hijaab from your brothers, cousins and friends (i.e. all *ghair-mahram* men), and she does not attend gatherings where such people and men in general are present, why should you insist that she attend, thereby making her an object of show? If all the others bring their wives and make them objects of show, why should you feel 'deprived' and fear their questions?

You must remember that all such Haraam and un-Islaamic acts invites the anger and wrath of Allaah Ta`ala, brings misfortune to your worldly life and earns for you grave punishment in the hereafter.

May Allaah Ta`ala protect us all. When your wife comes from her parent's home, such that she adopts proper Islaamic Hijaab and not a mere customary one, then you should never force her or insist that she open her face when she rides with you in the car, walk in the street or stand in your shop!

Hadhrat Mufti Wali Hasan Saheb, (rahmatullah alayh), one of our seniors used to always say, *"Alas, you foolish ones! Why do you not hide your wives? This will be to your benefit and they will be a beauty to your homes. Conceal them and do not bring them before all and sundry. What an evil thing that our Muslim men strut around with their unconcealed wives and all the street men and strangers ogle at her and derive satisfaction thereby."*

Just consider this…when you allow your wife to strut around uncovered, and a hundred men look at her. This amounts to 200 eyes deriving Haraam pleasure and involving themselves in sin. In all this, you are the sole cause of this total sin. Just think of the havoc you will be causing by allowing your wife to display herself, all dolled up and beautified. When other men look at your 'beautiful' wife, then they look at her with lust and compare her to their wives and rue the fact that their wives do not appear so attractive. Your brothers and cousins will look at your wife and wish that she was theirs. Here again, you are cause of all this sin and Haraam thoughts. These men then become dejected with their own wives and this leads to strife and arguments in their homes. Allaah Ta`ala forbid, but many such arguments can lead up in divorce. Here again, you are the cause of all this.
Just think of how much of sin you have now earned for yourself and also consider the ill-effects all this will have on your own life and happiness. May Allaah Ta`ala save us all and guide us to lead our lives in strict accordance to His Will. Aameen.

4). If your wife does not attend the cinema and participate in taking or looking at photographs, because all such acts are Haraam, then you should never force or coerce her to participate in such Haraam acts, merely on account that everyone else is. If she does not attend gatherings where Haraam acts are perpetrated then do not force her to go in fear of what others will say. Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) used to say that in such cases the man must clearly mention to the others (if and when they ask him) that he does not accept invitations or attend functions where the Laws of Allaah Ta`ala are being transgressed.

Do not abandon your Deeni etiquette when inculcating Deen into your wife

We need to accept and admit that one very important aspect of attaining piety is to make an effort at reforming and assisting others in becoming more aware of Deeni teachings, more especially one's subordinates (wife, children, etc.). However, one should always keep in mind not to default on one's own Deeni etiquettes in executing this task. That is, you should not insult, degrade, humiliate, etc.

If for example you see some shortcoming in your wife, then you should advise her with affection and explain the proper Shar`i perspective. You should not use abusive terms or belittle her. You should not speak or admonish your wife when you are angry. Speaking when angry always brings regret, because one is then bound to say something unsavoury. If you learn any Shar`i pointer from an Aalim or Mufti, or you may have read about it in some Deeni book, then always first consult an Aalim or Mufti with who you have a connection, as to how to implement this into your life. Regardless of how learned you may regard yourself, you should still attend the gatherings of the pious and Ulama. Treat your wife kindly and nurture her with affection and intelligently. You will, Insha-Allaah Ta`ala see the fruits thereof later in life and strengthen the bonds. If you see or hear about anything regarding the Shariah, which you feel is lacking in your wife and children, then do not hastily reprimand them and make them implement it. First consult with a reliable Aalim and act according to his advice.

Three golden rules in order to live amicably with your wife

In order for a husband to be able to live amicably with his wife, regardless of their problems or his dislikes of her, he should keep in mind and implement the following salient advices:

1. He should protect his gaze. If a man does not protect his gaze and looks at other women, then regardless of how pretty his own wife may be, shaitaan always tempts him with others. When he regards every woman who dons make-up and attends

beauty parlours to be prettier than his wife, then he will lead a miserable life. This is a severe illness and flaw in one's Deeni character. May Allaah Ta`ala save us all from the evil of the eyes. A man should also take particular care to save his gaze from *na-mahram* family women, like cousins, sisters-in-law, etc.

2. He should tell himself that this (wife) has been decreed for him (by Allaah Ta`ala) and nothing happens without divine decree, therefore he should be pleased with whatever Allaah Ta`ala had destined for him. We should all be pleased with whatever Allaah Ta`ala has set out for us and make shukr to Him for everything. May Allaah Ta`ala grant us the *taufeeq* to practice on this.
Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) said that the most unfortunate moment in a believer's life is when he disobeys Allaah Ta`ala. For example, when he looks at a *na-mahram* woman and admires her beauty, leaving that of his own wife. If a man's gaze does momentarily and mistakenly fall on a strange woman, then if Allaah Ta`ala grants him the intelligence, he should immediately turn his gaze away and think to himself that his wife is more beautiful. In fact, he should tell himself that his wife is the most beautiful woman in the entire world, nay universe. In this way, he will be expressing his shukr unto Allaah Ta`ala.

3. Never pin your hopes on anyone (be it your parents, wife or children) besides Allaah Ta`ala. When any difficulty befall a person then he cannot pin his hopes on anyone because in most cases there will be disappointment in it for him. The same applies to the husband-wife relationship, that a man should not have hope in his wife if any calamity befall him. Insha-Allah Ta`ala, never make it that a calamity does befall, but if ever it does, then Allaah Ta`ala is sufficient.

Change your standards

What is the yardstick of love for the wife? Did you ever consider that if the woman whom you had accepted as your wife, was not the perfect specimen of what you would call 'heaven-sent', then would you not have any love for her? Would you not fulfil her rights? Would you not make an effort to keep her happy? This would most certainly not be the case, otherwise your life would be come constrained and a sad existence.

Moulana Yusuf Ludhianwi (rahmatullah alayh) has explained a way of adjusting the standard for love of the wife as follows: One is that yardstick or expectation which you have conjured in your mind and the other is that which you may have seen from your family and/or friends. You have understood this to be the basis of measuring affection. If your wife falls short of this then your heart is immediately turned away from her. When you change your mindset and alter (reduce) your expectations, then Insha-Allaah Ta`ala you will find such love and affection in your wife which will be worthy of envy.

May Allaah Ta`ala create pure love and affection between all spouses, which in turn makes it easy for us all to practice on the Deen, and be a means for spreading it universally.

The yardstick of a wife's affection

Question: I have married my cousin. Prior to the Nikah both of us had love for each other. We did not have any communication before the Nikah. When my wife acme home, then I was thoroughly overjoyed. However, later on this all changed and my wife was no longer appealing to me. We have been married for 7 years now and not a spark of love and affection remains in our union. It appears as thought she is remaining with me by force. She does not share any of my joys or grieves.

Every person wishes that when he is beset with sadness and grief, that his wife console and share this with him. When he returns home he appreciates her welcome with happiness. In my case the matter is to the contrary. She does not even reply to my salaam when I enter the home and there is hardly any communication between the two of us. She executes all the household chores like a machine. When it's time to eat, she lays the food, etc. It appears as though she always wants to be far from me.
Man gets married for the reason that he finds a life-partner, whereby all his natural needs will be fulfilled. My wife is healthy, but she appears to be disinclined towards me.
Respected Moulana Saheb, my wife wishes to remain living with me, but not as a wife, rather as a slave. I think about this day and night and cannot find a suitable solution to my problem.
Respected Moulana Saheb, I respect Shar`i hijaab and earn a Halaal sustenance with which I see to all the needs and necessities of my wife and children. Living life like this especially for the last 7 years is difficult. If I speak to my wife about her attitude, then the reply is that I get a second wife. What does one understand by this?
Hadhrat, the stress of having to return home from a hard day's work and see the unfriendly countenance of my wife, has led me to having many sleepless nights, which has resulted in my health deteriorating.
Please do advise me according to the Shariah, and perhaps even prescribe a *wazifah* or so which may lead to my situation improving and my wife being more affectionate towards me and show a keener interest in our children. I humbly request you to also make *istikhaarah* and dua for me and consider me as your son, when giving me advice.

Answer: You had married her by your own choice, and had held high hopes and set high expectations of her. The fault is not hers but, in effect, yours. You need to lower your expectations of her a little, because it is you who has all the complaints and not her.

1). Which wife is there who does not feel affected by her husband's happiness or sadness? However, its manifestation and expression is effected in different ways by different individuals. Some express themselves like a drum, others like a tinkle of a necklace and others hide the effect in their hearts. No one knows what lies in the hearts. Now how can one change the soft tone of a necklace tinkle to sound like that of a drum?

2). When you get home and do not get the grand welcome that you expect, then reflect a little on her condition as well. The poor lady was occupied and busy the entire in household chores. You should remain home sometimes and take charge of the household affairs, and experience for yourself.

3). She fulfils all her duties towards you 'like a machine', you say. It sounds more like your heart is like a machine, that you do not appreciate all the work she does for you. You have (in your wife) got yourself a cook to prepare your food, a servant to clean the home, a laundry to attend to the clothing, a wet-nurse to attend to the children and a guard to look after your house in your absence. A house will not even operate as efficiently with a force of all these assistants as it would with a machine, and yet you do not seem to appreciate and express gratefulness for all this.

4). Seven years is a long time, you are right, but alas, you have not lowered your high expectations and have remained oblivious and blind to all the excellences your wife had rendered you. If you alight from your high horse of expectations, perhaps you will see and understand the operations of the creation down here.

5). Regardless of how many marriages you contract, as long as you do not alight from your high throne of expectations, you will never find peace ad contentment.

6). You require no *wazifah* or *taweez*. What you do need is to spend some quality time with a pious servant of Allaah Ta`ala. When your eyes of realisation open and you awaken from your slumber, you will realise what a boon and benefit you have in your precious wife.

A man should appreciate his wife at every turn

This appreciation is two-fold. One is to appreciate the fact that she is your wife who Allaah Ta`ala has placed in your care and made subservient to you. Secondly, is the fact that just as you are a Muslim, she is also a Muslim. No one, besides Allaah Ta`ala knows who is more acceptable and beloved unto Allaah Ta`ala. Do not regard her as insignificant and degrade her, because in the Sight of Allaah Ta`ala, she may well be better and more loved by Allaah Ta`ala.

Two qualities of women which are worthy of praise

There are two qualities of women with which they surpass men – their servitude and chastity. Allaah Ta`ala praises their chastity and simple-mindedness in the Qur`aan Majeed, with the words: المحصنات الغافلات

Display affection towards your wife

When the temperaments of the husband and wife do not match, then the husband makes this decision that since the wife does not agree with him or that she has no love for him, then he makes up a list of all her faults and complains endlessly.

We make dua that Allaah Ta`ala forgive all the sins of husbands and wives, through His Mercy and Bounty, and that He engender love and mutual affection between the spouses.

You should also say Aameen to this dua and make two Rakaats of Nafl Salaat, begging and imploring Allaah Ta`ala to create the affection and *muhabbat* between all Muslim married couples.

One way of saving oneself from Haraam

You should appreciate one fact of life that Allaah Ta`ala has made your wife an excellent means and way of you having to abstain from Haraam (i.e. in satisfying your carnal desires). Nabi (sallallahu alayhi wasallam) has said that a man's cohabiting with his wife is also Sadaqah. The Sahaabah (radhiallahu anhum) enquired from Nabi (sallallahu alayhi wasallam) how it is that a man receive the reward of sadaqah for having satisfied his own desires. Nabi (sallallahu alayhi wasallam) replied, *"If he committed adultery, would he not have sinned?"* Therefore we gather that indulging in a Halaal act when there is a Haraam avenue is worthy of reward.

If, Allaah Ta`ala forbid, your gaze falls on a strange woman you hear her sweet voice or the thought crosses your mind, then the first thing that you should do is to lower and turn your gaze away. Fight your nafs and desire and do not cast a second glance. If this becomes difficult upon you, then make dua to Allaah Ta`ala to assist you and save you from the evil of your nafs and shaitaan, and you should also make a concerted effort, for which you will be handsomely rewarded.

Nevertheless, however your wife may be, you should appreciate the fact that she is a means of your being saved from Haraam and a means of satisfaction for you. You should also contemplate on what the situation would be if it were your daughter who was not very pretty and was married to a

handsome man, would you like that your son-in-law abandon your daughter and or make her life difficult?
If your son-in-law were kind and affectionate towards this daughter of your, and displayed excellent character and never complains, would you not appreciate that and desire to gift him with something? Would you not regard him as a wali of Allaah Ta`ala?
You should then also realise that your wife is someone else's daughter. She was also the light of her parent's eyes. She did not come for free. Her parents had toiled and brought her up with the same difficulty all parents undergo in rearing children. Therefore, for the pleasure of Allaah Ta`ala, do treat her with kindness and mercy.
Allaah Ta`ala regards as His friends, those who treat their wives kindly. The man who patiently perseveres and treats his wife kindly, regardless of her faults, nagging or ill-character, will attain a high rank by Allaah Ta`ala and such people are blessed with a special *noor*.
The incident of Hadhrat Shah Abul Hasan Kharqaani (rahmatullah alayh) has been recorded in the kitaabs. His wife was extremely ill-natured. A man travelled all the way from Khurasaan to take bait at Hadhrat Shah's hands. When he arrived at the door he asked, *"Is Hadhrat in?"* The voice of his wife came from inside in reply, *"What you say, Hadhrat Hadhrat, I live with him day and night and I know what a 'big Hadhrat' he is."*
The poor man started crying and left the house. He told the townspeople that he had travelled thousands of miles to come there only to find out that Hadhrat Shah Saheb was not a wali. The people chastised him for having taken his wife's word and they told him to go into the jungle where he will witness the greatness of Hadhrat Shah Saheb. When he came towards the jungle he was met by Hadhrat Shah Saheb who was seated on a lion and in place of a staff, he had a snake in his hand. When

Hadhrat saw him he understood that he had just come from his house and explained that owing to his patience and enduring his wife's foul attitude, Allaah Ta`ala had bestowed to him the subservience of the wild animals. Hadhrat Shah told the man that he regards his wife as a servant of Allaah Ta`ala and passes his life in that way. He said that if he has divorce her and she will become another man's wife, where she will then cause difficulty on someone else. In this way he is saving his fellow Muslim brother from strife. He said that he regards her more as a servant of Allaah Ta`ala than his wife, and treats her with kindness.
He said, *"Had I not made sabr and bore her difficulties, how then would I have got this lion to serve me? She carries me on her back with my firewood. I have acquired this miracle on account of my patience with my wife."*

You should treat your wife with goodness and kindness, which will in turn be a 'pacifier' for her. If a woman is not shown any love or caring, all her evil qualities will become more manifest and this will show in her character.
It is appropriate that every Muslim man regard his life-partner (wife) as a human being. She also requires the love, affection and attention all humans crave. He should be light-hearted with her, and generally be jovial in his approach towards her.
Imaam Bukhaari (rahmatullah alayh) had set up a special chapter entitled, *"Chapter on instilling happiness in the heart of a believer"*. It is of utmost Shar`i and logical importance that every Muslim strive to make the next Muslim happy.
Experience this for yourself and display some extra love and affection towards your wife. You will undoubtedly see the difference in her attitude towards you. If she does already express affection towards you, when you increase you attention towards her, she will double in hers towards you.

Even if your wife happens to be of those who do not reciprocate to your kindness, this does not mean that you abandon your efforts. Tell yourself that she is not merely only your wife. She is a slave of Allaah Ta`ala, the daughter of Hadhrat Aadam (alaihis salaam), a follower of Nabi (sallallahu alayhi wasallam) and the coolness of her parents' eyes. Keeping all this in mind, treat her accordingly.

'*Ihsaan*' and Married life

Doctor Abdul Hayy Saheb (rahmatullah alayh) was one of those personalities who led a very secluded life away from publicity, name and fame. He was one of the khalifahs of Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh), and many people consulted him for their *islaahi* reformation.

One day a man came to Doctor Saheb and explained his situation thus, *"Alhamdulillah, I have attained the stage of Ihsaan."* [*Ihsaan* is a Qur`aanic word which has been explained in the Ahaadith thus - where a person performs his ibaadat in such a state as though he is actually in Allaah Ta`ala's presence or at the least he is conscious that Allaah Ta`ala is watching him.] This person meant to say that insofar as his acts of ibaadat are concerned he has, Alhamdulillah, attained acquired the rank of *Ihsaan* as described by the Hadith.

In reply, Doctor Saheb had lauded him and said, *"Indeed Ihsaan is a great bounty, for which you should be grateful. However, I need to ask you something…does your state of Ihsaan only apply to Salaat or also to your interaction and dealings with your wife, children and family?"* The man replied that he had heard that the state of *Ihsaan* be adopted for Salaat and other forms of ibaadat, and had practiced it in these avenues only. He praised Allaah Ta`ala that he had at least achieved it in his Salaat and had not even thought of its application in other aspects of life. Doctor Saheb said, *"I had asked you this question specifically with the intention of*

removing this misconception. Indeed Ihsaan is necessary for Salaat and all other forms of ibaadat, however, its application is not only restricted there. It is to be applied to the other aspects of your life also. When a man interacts with others in any sphere of life, he should have this in mind that Allaah Ta`ala is watching him. More especially this will apply in the relationship between man and wife. When a man has this perception vivid in his mind then he will deal more fairly with all, especially his wife."
Thereafter Doctor Saheb mentioned that it was amongst the Sunnats of Nabi (sallallahu alayhi wasallam) that he never, in his entire life, became naturally angry with any of his blessed wives or scolded them. Doctor Saheb said, *"In trying to emulate this Sunnat, I have also inculcated this habit in myself that I never vent my anger on my family members. In this regard, I say with gratitude to Allaah Ta`ala, 'This year was my fifty-first anniversary and Alhamdulillah, in all this time, I have never raised my tone when speaking to her."*
Some time later, Doctor Saheb's wife commented, *"I do not remember any time during my life where Doctor Saheb spoke to me in an unpleasant tone, or that he ever asked me directly to do any work for him. I would do things for him out of my own will, but he never asked me to do it for him."*

Indeed the Qur`aan Majeed has assigned the mantle to men of being the *Qawwaam* of women (i.e. they are the overseers and protectors of women), however according to the Sunnat and statements of Nabi (sallallahu alayhi wasallam) this does not mean that men, being the 'guards' over women should rule them and treat them as servants and slaves. In another Aayat in the Qur`aan Majeed, the relationship between husband and wife is described as *Muwaddat* (friends), and in this Aayat the wife has been described as the solace of the husband [Surah Room, Aayat 21]

The essence of this entire discussion is that the relationship between the spouses is one of love and friendship, where each one finds solace and comfort in the other. However, in accordance to Islaamic teachings, whenever a group pf persons intend doing something collectively, then they should elect an Ameer amongst themselves, who will be at the head of affairs. To such an extent that even if there are only two persons undertaking a journey, then it is better and preferable that one of them be the Ameer, even though the two of them may be good friends. The one who is chosen as Ameer is not a dictator, rather he is like an administrator. He will see to the well-being of his fellowmen and attend to their needs in a suitable manner.
When Islaamic teachings have prescribed this for a simple matter like a journey, how much more important is it that this be implemented in an important facet of life, namely, marriage.

In this regard, Islaam has elected the man to be the Ameer amongst the spouses in their journey through life, where he will attend to the needs of his family, in a kind and loving manner. The man has the abilities and capabilities of this task by being the stronger of the two in many respects, strength, intelligence, etc. He is supposed to fulfil this task with kindness and mercy. He is not to regard his subordinates as servants and slaves. He should not hanker after his own rights, but rather see to it that he fulfils the rights of his wife and children.
Both the spouses should attend to the rights of each other and live amicably, which in turn will make their lives on earth a heavenly sojourn. The Khutbah of the Nikah even stresses on Taqwa for the partners and Doctor Saheb had also pointed out that *Ihsaan* is to be implemented in our daily lives and not only in acts of ibaadat.

Respected Husbands! You will only be able to lead a successful married life if you conduct your life with *Ihsaan* and

fulfil the rights of your wife in an excellent manner. You should also make an effort at encouraging your wife in executing her Deeni tasks and responsibilities.

Enliven a dead Sunnat

Hadhrat Aishah (radhiallahu anha) said that whenever Nabi (sallallahu alayhi wasallam) would enter the house, he would do so smiling, although he was so grieved for his Ummat. He would welcome the caravans, invite them to Islaam, administer the affairs of the Muslims, engage in Jihaad, where the sword would barely be put down that another expedition was in the pipeline, etc., etc. Notwithstanding all these great responsibilities, he (sallallahu alaihi wasallam) would still come home smiling and with a fresh countenance.

Moulana Hakeem Akhtar Saheb (daamat barakaatuhum) would always advise that men come to their wives, smiling. This Sunnat is dead nowadays. The man who is without Deen enters the home like a *Fir`oun*, with red eyes and barking out orders trying to exert his authority. Instead of smiling and putting on a pleasant face, he strikes fear in the home, asking and questioning, *"Is this done?", "What happened to that?", "Why was this not done?"*, etc., etc.

Such an attitude is contrary to the Sunnat and bodes ill for family peace. We should all try to inculcate the beautiful Sunnat practice into our homes and lighten to mood in the home.

To fulfil this right is more rewarding in present times than performing Nafl ibaadat. Nabi (sallallahu alayhi wasallam) said that the best person is he whose character is pleasant with his wife. In another Hadith the words appear such: *"Indeed from amongst the perfection of Imaan of believers, is (to have) good character and kindness (gentleness) towards the families (wives and children)."* [Mishkaat, page 282]

Amongst our friends we can laugh and joke around, but when in the presence of the wife, we adopt a stern and harsh character.
The poor wife toils the entire day and waits for her husband, only to have him return home as a lion, roaring or as a *'buzrug'* who remains quiet and hushed. In the public eye the man is 'everybody's hero' and jovial to all and sundry, but at home he is the opposite. Where no one can see him (at home) he adopts a stern attitude, but in the market place, his shop, in the Musjid, etc. he puts a pleasant countenance.
To adopt a 'pious' attitude at home, where you don't smile or jest with your wife, perform long, long Rakaats of Nafl at night, engage in Thikr and Tilaawat, without spending quality time or speaking nicely to your family and even separating your bed from your wife is not the attitude and Sunnat of the Sahaabah (radhiallahu anhum).
To feed her a morsel of food with your hands, or to buy her a gift to make her happy are acts which warrant reward. We should bring such practices alive.

Soft tone and sweet tongue

It is of utmost importance that the husband adopt a soft tone and sweet tongue in the home. Without this, there cannot be any peace in the home. In that home where the spouses use soft tones and speak gently to each other, there is much blessings and affection.
If you adopt this manner, you will experience and witness for yourself the effects thereof. Your wife will be more affectionate towards you and your children will be positively affected thereby.
Allaah Ta`ala says in the Qur`aan Majeed, *"And (the two of you- Hadhrat Moosa and Haroon –alaihis salaam) speak to him (Firoun) in soft tones, so that he may reflect and fear."*

In commenting on this Aayat, Hadhrat Mufti Shafee Saheb (rahmatullah alayh) said that regardless of how oppressive and evil the opposite party may be, it is necessary to deal with them kindly. The result of this would be that they may reflect and ponder and the fear of Allaah Ta`ala may be imbibed into their hearts.

Firoun, the tyrant supreme of the time, who had caused so much of oppression to the Bani Israeel and murdered so many of their innocent children, was the target of Hadhrat Moosa and Haroon's (alaihimus salaam) invitation to Tauheed. Notwithstanding his blatant evil, these two great Prophets were ordered to speak to him kindly and softly. Although Allaah Ta`ala knew in His Infinite Wisdom that Firoun would not accept the *da`wat*, yet He instructed this to His Nabis. Even though Hidaayat was not destined for Firoun, yet the two Nabis (alaihimus salaam) had to observe the proper protocol.

Similarly, Mamoon Rashid, the Khalifah was once severely admonishing a man. The man told him, *"Speak kindly and softly because Allaah Ta`ala ordered someone better than you (i.e. Hadhrat Moosa and Haroon - alaihimus salaam) to speak kindly to someone more evil than I (i.e. Firoun)."*

Remember! The obedience of the wife to the husband can be achieved by following a simple recipe. If a man habituates himself to speaking softly and kindly to his wife, then she will eventually also follow in his example. When a husband is kind to his wife and speaks to her affectionately, then not only will the wife become obedient to her husband, but she will also adopt this mannerism of his.

By screaming and shouting at her, nothing will be achieved. Remember that the house wherein the husband constantly scolds and admonishes his wife and children, will be bereft of all warmth and comfort.

Everyone is beset with problems and worries in their lives. A man should not vent his frustrations on his family. He should curb his emotions and anger and adopt a kind attitude. This will engender a happy home. A happy home and inhabitants will give the man strength to face and conquer his outside problems. You should therefore make a firm resolution to adopt a kind and pleasant countenance in the home, regardless of what problems you may have otherwise.

A thought about practicing thereupon

Every man should think to himself whether he would like it if someone else speaks to him or interacts with him in the manner that he normally does with his wife. If his answer is negative then he should realise that his wife is also a human being with feelings. Insha-Allaah Ta`ala such realisations should knock some sense and intelligence in even the hardest of hearts. We should all make dua that Allaah Ta`ala grant us a sweet tongue. Remember that a tongue has no bones, but a 'sharp' tongue gives rise to such a 'bone' whose hurt may last a lifetime.

Remember that to be able to speak nicely is an art. Don't think that the person who speaks the most is necessarily the best at holding a conversation. It is just as difficult to listen and bear the speech of others as it is to be able to speak eloquently. If your wife ever speaks to you out of turn, then you should remain silent and bear it patiently.

Remember that soft and eloquent speech and a sweet tongue are instruments of 'sorcery'. A person can mesmerise others with his tongue. A sweet tongue covers up faults. A man may have the world of good traits in him, but if he has an evil tongue then it will wash away all his goodness (in the sight of others).

There will be great benefit for you in adopting a kind and soft tone and your wife will change her attitude towards you, even if she is foul-tempered.

Adopt a soft and inviting approach to your wife instead of a confrontational one

You should remember one salient point and that is that there are rarely any two families in this world who have the identical temperaments and dispositions. It is not amongst the traits of a Muslim that he picks on every small thing and make an issue out of it. You should forget the old issues and continue ahead.

Remember that whatever you wish to tell your wife, do so in a soft and calm tone and not in a confrontational one. That husband is successful who advices and speaks to his as a *Muslih*, that is, he speaks to her for her reformation and not for ridiculing her. He speaks to her as an inviter and not a debater. He speaks to her in order to 'make' the home and not 'break' it.

The husband must remember that in encouraging his wife towards good acts is a painstaking and long procedure, which requires much patience and tolerance. Together with his efforts he should make dua unto Allaah Ta`ala for assistance.

An inviter husband never loses hope. He propagates to his wife and leaves the result to Allaah Ta`ala.

That wife who is the object of propagation must not be chastised, belittle or insulted. Do not remind her of last evils. Praise and appreciate whatever she does, albeit little.

Remember the husband will most certainly receive his reward in the Aakhirah for having tolerated and guided his wife with soft and kind words and tones.

The wife must also be praised

Dear readers! It is a universally accepted fact that when you love someone then even their faults appear nice to you and also one feels inclined towards praising his/her loved one constantly. Therefore, you should always speak nicely and laud praises on your wife.

Doctor Abdul Hayy Saheb (rahmatullah alayh) used to say that a man should reflect on the service his wife renders him, which is her way of treating him with good relations. It is therefore appropriate that the husband praise his wife's cooking, baking, etc. so as to give her more encouragement and support.
However as for that husband who regards his wife as a servant and slave, he will naturally regard her cooking, cleaning the house, etc. as her obligatory duties, so where will such a man ever praise his wife for these acts of services she renders him? Instead of praising her, he will chastise and rebuke her for any small mistake she makes in her tasks, like if she puts a little less salt in the food, etc. This type of attitude will lead to endless fights and strife in the home.
Women, by nature are soft-hearted. A little praise goes along way. Instead of finding fault, rather raise for every good she does for you. If there is a need to rectify something then do it in a way where she does not feel insulted or that her effort was in vain.
When the husband is outwardly thankful and grateful to his wife, then she acquires and attains courage and strength for performing better in her future efforts.

A furtive act of oppression
A common ailment which is found nowadays in most, if not all, homes is that the women of the house, be it the mother or wife, is taken for granted. The washing, cooking, ironing, cleaning and all other domestic chores carried out by the womenfolk is deemed as being her obligatory and necessary duties. It is taken fro granted that all these chores are the responsibility of the mother or wife. None of her effort is appreciated due to this type of mentality. This is *kufraan-e-ni`mat* (ungratefulness for a favour).
Remember, this is the very woman through whose efforts all the household chores are being attended to. She keeps the

family lineage going. How sad and tragic is it that she cannot even be given some credit and praise for all the work she does. It is a grave act of ingratitude when instead of appreciating, her efforts, complaints are made.
What if you feel awed or are given a cold shoulder by someone, an officer or clerk in an office, then you would make sure you avoid that company or branch so as not to have contact with the sullen person. Now what about your poor life-partner or beloved mother? Can they ignore and avoid you for your dour and stern attitude? Certainly not!
Who is there to prevent your poor wife from feeling helpless and hopeless because of your attitude towards her?
Your wife spends all her energies and efforts at housework that she tires herself, so much so that it even sometimes leads to physical illness.

To bear difficulty due to a disagreement with the wife is also a *mujaahadah*

A person, who was explaining his condition, mentioned that it was his ill-fate that his disposition and temperament and that of his wife were far apart. He said that his wife does not have any apparent fault, it was just that they were ‘poles apart’. Owing to this conflict in natures, they were drifting apart day by day. It was like a wall between them, which was getting more and more solid. He said that this was having an adverse effect on his work and making his life constrained. He felt that his future was bleak and held no hope for himself. This, he said, was adversely affecting his worldly and *ukhrawi* life. He requested duas for peace of mind and contentment of heart and that this situation be resolved.
He complained that he is stuck in this situation for the past three years and even yearns death to escape, or to be isolated in some far-off place.

Reply: Your letter has reached me. You are a person with courage, so why do we note so much of impatience in your tone? You should exercise some patience because situations such as these are tests and require *mujaahadah*. Bear your situation for a while yet, and soon you will, Insha-Allaah Ta`ala find a plan to overcome your grief and sorrows.

To increase love for the wife is a sign of Taqwa

Question: Can you please advise me regarding a natural occurrence in my life, where over the years I have become more fond of my wife. Is this in any way harmful to me?

Answer: This in reality is Sunnat. This is the fruit of Taqwa. When the Taqwa increases in a person then his affection for his increases.

Connection with the wife

Question: I do have a connection with my wife, but it is as though it is a calamity on me. Many a times I get scared. When I am with her then also I have a strong affection towards her. Once when she was very ill, then I felt in my heart that it is better she dies so that she may attain relief, however I pushed away all such thoughts, lest it be sinful. Alhamdulillah, she recovered.

Answer: Yes, such thoughts should not be entertained. At times they exceed the bounds and earn the displeasure of Allaah Ta`ala.

Question: She is very obedient, Deeni-conscious, intelligent literate, and overall a gem. When I see the *Bahishti Zewar* and other Deeni Kitaabs, then she appears to be putting all those in practice.

Answer: Such a wife is truly as the Hadith describes, *The Best of Possessions*.

Affection for the wife which is not detrimental

Question: Hadhrat I am involved in an illness, where I am besotted with y wife such that it affects my normal activities. I feel it needs to remedied urgently and this affection be channelled towards Allaah Ta`ala. I carry out my other activities very carelessly and sometimes leave them out altogether and the cause for this is my affection towards my wife.

Answer: Regardless of how much affection one has for one's wife, it is not detrimental. However that affection should not be a preventive or lead to carelessness and abandonment of one's Deeni activities. Such matters are voluntary and depend on one's ability.

Question: I have a very deep affection for my wife. She has now passed away some time ago, and yet I cannot get thoughts of her out of my mind. I visit the graveyard every Jumuah and sit at her gravesite, and am reluctant to go away from there. I 'hear' her voice all the time and cannot get her out of my mind. I have this fear that Allaah Ta`ala forbid that I die in this state, where I am constantly thinking of her.

Answer: To have a Halaal affection is no harm at all, as long as it does not impede or hamper one's Deeni duties and obligations. In fact such affection and yearning are natural. Be at ease that if your death comes whilst you are in this state of grief, there is no harm or sin in it for you. We do, however suggest that you consider remarrying. And Allaah Ta`ala knows best. [*Tarbiyatus Saalik, part 1, page 748*]

The remedy for grief at the loss of one's wife

About 1 ½ to 2 years have passed since I lost my wife and became a widower, but I cannot get her out of my mind. I had a very intense affection towards my late wife, and have suffered such severe grief at her passing that I cannot explain in words. I

have completely stopped reciting my *wazifahs* and duroods and even perform my five times daily Salaat with difficulty. I have since become financially indebted and have pawned off most of my valuables.
Please do make dua for me that I find such a wife who will be a means of my forgetting this state. Please do advise me.
Answer: Assalaamualaikum Warahmatullahi Wabarakaatuh. I make dua for your goodness. You will indeed benefit from making Nikah. Even if you do not find a similar wife, you should make an effort at remarrying unless you have a strong reason not to. [Ibid, page 534]

Dissension between spouses is the cause of a multitude of problems

Dissention and strife between spouses is the root of all conflict and discord (in society), that is, it gives rise to many other evils. [*Malfoothaat Kamaalat Ashrafiya, page 46*]

Wives will be better than the *Hoors* (damsels of Jannat)

These (worldly) wives will be better and more lovely than the *Hoors*. To desire beauty is neither contrary to the intellect nor tradition, therefore to make dua to unite with one's wife (in Jannat) is also neither contrary to the intellect nor tradition. [*Ibid., page 118*]

The wife is a sincere friend

The following subject matter is that of Hadhrat Moulana Abdullah Saheb, an Ustaad of Daarul Uloom Karachi, which appeared in the periodical *Al-Balaagh*. We request that all readers remember Hadhrat Moulana in their duas.

The relationship between husband and wife is two-fold – one is very delicate and the other deep. If we look carefully at the

delicateness of the marriage union, then we will note that there is no other relationship as delicate and fine as this.
The delicacy is finer than that of the spider's web, where many years of union can be broken up in a split second and with one utterance. If the couple have a heated argument and the husband lets go three 'bullets' from his gun of divorce and there the story ends, irrevocably. An entire lifetime of union and marriage cane be irrevocably broken up in a few moments, which will bring nothing other than regret and grief.
Now what can be done? After the bullet has left the gun, it cannot be returned. He has fired the bullet of *Talaaq*, and now there is no return for that bullet. The grief and remorse of the wife is one, that of the children another and that of the husband another. What can be done now?
The man should have thought and contemplated the matter beforehand. It is possible that the husband may have thought that all the years of marriage have strengthened the bond of marriage and that the bullet of *Talaaq* will not break that strong bond. But alas, how wrong is he!
Regardless of how old and strong the relationship may have developed to, but the delicacy of the union is the same -- a *Talaaq* which is given in the initial stages of marriage and that which is given many decades after Nikah, has the same effect.

Nevertheless, just as how a 100-year old kaafir recites the Kalimah and becomes a Muslim, so too will the words of *Talaaq* sever the bond of Nikah, regardless of how old the couple may be or how long they may have been married. All those years of marriage will be of ceased and they will become strangers unto one another.

Now look at the other aspect of a marriage -- the deep relationship. There is nothing more deep or intense than the relationship of an old married couple. All the service rendered

to you by your wife, can never be replaced by anyone else. All the time she spent with her husband cannot be equalled. Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) stated in one lecture, *"A person complained to Moulana Fadhlur Rahmaan Saheb Ganj Muraadabaad (rahmatullah alayh), 'Hadhrat, I do not attain the same pleasure in my Thikr as I used to initially.' He replied, 'Have you not heard that an old spouse becomes a mother.'"*

Subhaanallah! What an apt comparison. The meaning of this statement is that the pleasure derived in the initial stages is always *nafsaani*. Just as the urge and enthusiasm with a wife lasts for the initial stages of the marriage when it is at its most intense, and as the years progress this fervour lessens, but the relationship matures and becomes more mature, so too is the pleasure felt by the *Saalik* when he starts the Thikr program. Initially he does it out of pleasure and enthusiasm and later its effects settle on him, and his attitude matures.

Regarding an old spouse becoming a mother, I recall an incident of an affluent person in old India, whose wife passed away. One day someone came to him to console him and told him, *"Sir, we are grieved by the passing of your beloved wife."* He started crying and said, *"She was not my wife, rather she was a mother, who would feed me bread and rub my body."*
Indeed an old spouse does become (like a) mother.

I recall another incident where an old man resolved to remarry in his advanced age. His wife had passed away and his sons and daughters-in-law rebuked him for wanting another wife. They told him that he is old now and that they are there to see to his needs. He ignored their taunts and remarried.
After some time, he became very ill. He developed diarrhoea and started vomiting. All his other relatives did not come near

him, so who was there to tend to him, clean up after him, comfort him, fed him medicine, etc.? The old man now found reason to rebut the arguments of his family and reminded them of their displeasure of him remarrying. They realised that at that stage of a man's life, besides a wife, no one else, not even children, are prepared to come to his aid.

Nevertheless, one should realise that wife is of such great assistance to a man. She sees him through 'thick and thin'. How then is he supposed to treat her and live with her?

Mostly we see that the men regard their wives as their personal slaves and treat them accordingly, using the Aayat of *Men are superior to women*, as their proof.

Indeed this Aayat does mean that men are superior to women and that the woman is subservient to man, but this subservience is a point to consider. A man's wife is subservient to him, his children are subservient to him, his staff is subservient to him, his driver is subservient to him, etc., etc. All of them are his subordinates, but that does not mean that he 'drives them all with one stick'. The wife being subjugated to her husband is not like that of his staff. She is his life-partner and has been made subservient to him in order for him to be a means of solace and protection for her. He will not treat her like he treats others that are under him.

Some miscreant men have the notion that besides their wives they should have a mistress who will attend to their base desires and urges, whereas their wives are to attend to their household chores and ten to their children. The wife is supposed to fulfil that task of being a comfort and solace to her husband. He is supposed to derive comfort and pleasure from her only, which is a Halaal means, worthy of reward.

This will only be the case when you regard your wife as not only just a wife, but a companion and truly as your life-partner.

Now think! Will you exercise the same awe and sternness with your friends as you would your labourers? Most certainly not!

If you do behave in that manner to your friends as you would your staff, then it will not be long that they will all abandon you. No intelligent person will relate to his friends as he does with his servants. It is then very astounding that you would want to behave in that manner with your wife, who is the best and closest friend you will ever have. Experience has shown that when a man is suffering from insolvency or other calamity, then his friends abandon him. Even his family members will keep him at a distance. However, his faithful wife will remain with him all the way, through thick and thin. After marriage a man attains such comfort and solace from his wife during times of illness, which he will never experience from any of his friends, many a times, not even from his own children.

It is crystal clear that there is no other better companion and friend for a man in this world than his wife.

We can take an example from the life of our beloved Nabi (sallallahu alayhi wasallam) who treated his wives with extreme justice and compassion, where none of them ever had reason to complain. They would also sometimes do things, which is normal for women, that would displease or sadden him, but he never exercised sternness or anger over them. When the incident of Hadhrat Aishah (radhiallahu anha) occurred where she was accused of adultery by the hypocrites and some misinformed Muslims, then this had an effect on the heart of Nabi (sallallahu alayhi wasallam). When Hadhrat Aishah (radhiallahu anha) was at her father's home, Nabi (sallallahu alayhi wasallam) told her, *"O Aishah! If you are totally innocent then Allaah Ta`ala will extricate you but if you are guilty, then you should seek repentance from Allaah Ta`ala."* This brought great grief to Hadhrat Aishah (radhiallahu anha), who replied, *"I do not know what reply to give to you. If I tell you that I am totally innocent, and Allaah Ta`ala knows that I am innocent, then you people will not accept it in your hearts, but if I concede guilt, whilst Allaah*

Ta`ala knows that I am innocent thereof, then you people will readily accept that. I can only say now what Hadhrat Ya`qub (alaihis salaam) said, ' **فصبر جميل و الله المستعان علي ما تصفون***'."*

Saying this, Hadhrat Aishah (radhiallahu anha) turned around on her bed and started crying. Not long thereafter, Nabi (sallallahu alayhi wasallam) blessed countenance changed as he began receiving Wahi. No sooner had the Wahi terminated, he turned to Hadhrat Aishah (radhiallahu anha) and said, *"Glad tidings, O Aishah! Listen, Allaah Ta`ala ha exonerated you of all charges."* Nabi (sallallahu alayhi wasallam) then recited those Aayaat which were revealed to him on that occasion. Upon hearing those Aayaat, everyone in the house became so ecstatic and their faces radiated with joy. Hadhrat Aishah's (radhiallahu anha) mother turned to her and said, *"O Aishah! Get up and thank Rasulullah (sallallahu alayhi wasallam)."* Hadhrat Aishah (radhiallahu anha) replied, *"I take an oath by Allaah Ta`ala that I will not get up and go now to Rasulullah (sallallahu alayhi wasallam) and I will not laud praises on anyone besides my Rabb, because he (sallallahu alaihi wasallam) had also regarded me as being guilty and soiled. Allaah Ta`ala had exonerated and extricated me (from all guilt and accusations)."* [Bukhaari Shareef, Hadith no. 2467]

Men must now realise that the words which Hadhrat Aishah (radhiallahu anha) used would be regarded as normal given the situation and relationship shared between husband and wife. The Shariah has not prescribed any punishment for such outbursts from women. If women were not allowed these little whimsical outbursts then Nabi (sallallahu alayhi wasallam) would most certainly have cautioned here against it. Such words as used by her seemed excessive, but it is not possible that Nabi (sallallahu alayhi wasallam) would have overlooked a Shar`i transgression (had it been one). The bond of Nikah is

such a great aspect in the lives of human beings, so had this attitude of Hadhrat Aishah (radhiallahu anha) been distasteful to Islaamic teachings, Allaah Ta`ala or Nabi (sallallahu alayhi wasallam) would have warned against it.
Once some wives of Nabi (sallallahu alayhi wasallam) had demanded more money from Nabi (sallallahu alayhi wasallam), because they felt that they were not getting sufficient to cover their needs, this was contrary to the teachings and lifestyle of Nabi (sallallahu alayhi wasallam). Immediately an Aayat was revealed warning them, *"O Nabi (sallallahu alayhi wasallam), tell your wives, 'If you desire the worldly life and its attractions, -- Then come! I will make a provision for you and set you free in a handsome manner (divorce).'"*
Just see how Allaah Ta`ala cautioned the noble wives of Nabi (sallallahu alayhi wasallam) when they sought extra money, and on this delicate statement of Hadhrat Aishah (radhiallahu anha) nothing was said. And yet we tend to become upset at the smallest untoward statement from our wives. May Allaah Ta`ala guide us all and grant us the patience required to understand right from wrong.
Many men have this preconceived notion regarding what they expect from women, and if the woman falls short, then they are severely reprimanded and rebuked. It is the right of women that they be understood for their 'slip-ups'. It is mentioned in a Hadith that women are created from a crooked rib, and that crookedness cannot be straightened. If a man tries to straighten the crookedness of the woman, he may 'break' her in the process.
When the wife and husband are both ill and bed-ridden, the wife will make a concerted effort to get herself up and be of service to her ill husband. She will forget her state of ill health for his benefit.

It is an accepted fact that women first feed their husbands and then they will eat. If unexpected guests arrive, then she will forgo her portion of the food and send it for the guest.
If the husband returns late in the night from a journey, then the wife will sacrifice her sleep and rest and prepare food and welcome her husband.
In essence, the wife will sacrifice her all for the husband and the husband will remain independent from her. If she lets out an unsavoury statement, then 'all hell breaks loose'. The man will get upset and rebuke her severely. This attitude if incorrect and the man should understand the wife and patiently bear her tantrums.
If the man treats the wife with kindness and overlooks all her little faults, then she will become more attracted and affectionate towards him and render services to him with more enthusiasm.
We have the excellent example of our beloved Nabi (sallallahu alayhi wasallam) before us. His blessed habits and the way in which he dealt with and treated his blessed wives is an example for us to see and try to emulate. Hadhrat Aishah (radhiallahu anha) stated: *"Once I was on a journey with Rasulullah (sallallahu alayhi wasallam) when we had a race. I beat him and won the race. After some time, my body became heavier and some years later we had another race and on that occasion Nabi (sallallahu alayhi wasallam) beat me and came ahead. He told me that this was the compensation for the time I beat him."* [Ma`ariful Hadith, vol. 6, page 85]

In our present times it is regarded as being contrary to culture and the civilised way to race with one's wife. However that same culture does not deem it inappropriate or taboo to race with other strange women, whereas we have the beautiful Sunnat of Nabi (sallallahu alayhi wasallam) in front of us.

It is reported in another Hadith that at times when Hadhrat Aishah (radhiallahu anha) would drink water from a container then Nabi (sallallahu alayhi wasallam) would take the container from her and drink from the same spot she placed her mouth on.
In another narration it is reported that sometimes when Hadhrat Aishah (radhiallahu anha) would partake of meat from a bone, then Nabi (sallallahu alayhi wasallam) would take the bone and eat therefrom.
What excellent examples for us to learn from. It is reported in a Hadith that Nabi (sallallahu alayhi wasallam) said, *"A believing man should not despise a believing woman (his wife), if he dislikes something of hers, then there is some other trait of hers which he likes."* [Muslim Shareef, Hadith number 2672]
When a husband is irritated or upset at his wife, then he should not immediately consider *Talaaq*. He should reflect on her good characteristics and appreciate her values. This is amongst the qualities of a good Muslim husband and the right of a wife. Regarding this, it is stated in the Qur`aan Majeed, *"And live with them (your wives) with goodness. And if you dislike (something in) them, then it is possible that you dislike something wherein Allaah has placed much good."* [Surah Nisaa]
It is reported in a Hadith, *"It has been reported from Hadhrat Aishah (radhiallahu anha) who says, 'Rasulullah (sallallahu alayhi wasallam) said, 'Indeed the most perfect of believers, is he who displays the best character and is most kind to his wife.''"* [Sunan Tirmidhi, Kitaabul Imaan, Hadith number 2538]
In another Hadith it is stated, *"It has been reported from Hadhrat Aishah (radhiallahu anha) that Rasulullah (sallallahu alayhi wasallam) said, 'The best of you is the one who is best to his wife and I am the best amongst you (with regard to*

treatment to wives), for my family." [Sunan Tirmidhi, Hadith no. 383]
In these Ahaadith Nabi (sallallahu alayhi wasallam) has used treatment to wives as the benchmark and yardstick by which a man's Imaan and character is judged. The best man is the one who is best to his wife and the worst is the one who mistreats his wife.
If a bosom friend of yours asks for a favour, will you refuse him? You will not even consider refusing his request. So why then do you not heed to the requests of your beloved wife who is supposed to be closer to you than even your best friend.

On the occasion of Hajjatul Wida, Nabi (sallallahu alayhi wasallam) gave some advises which were the culmination of all his years of effort. Amongst the advices given by Nabi (sallallahu alayhi wasallam) was, *"Fear Allaah Ta`ala regarding your womenfolk. You have taken them as a trust from Allaah Ta`ala, and their bosoms have been made Halaal for you by the Kalimah of Allaah Ta`ala."* [Muslim Shareef, Kitaabul Hajj, page 397]
This Hadith clearly spells out the responsibility men have towards their wives, that they are not your slaves to benefit from at your whim. You should fear Allaah Ta`ala regarding your treatment of them. *"And remember that the Being of Allah Ta`ala is between you and your wives. She has been made Halaal for you owing to the decree of Allaah Ta`ala and His system. She has been placed in your trust by Allaah Ta`ala. If you oppress her then you are breaking the trust and pledge you have with Allaah Ta'ala, and you will be the transgressor."*
It is stated in a Hadith, *"It has been reported from Hadhrat Abu Hurairah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'A woman will not remain consistent with you on one habit or disposition, because she is like a rib. If you try*

to straighten her, you will break her and if you leave her crooked, then you will be able to benefit from her in this state."
That is, women were created with this 'crookedness' in them and it is part of their natural disposition. In another Hadith it is stated that women were created from a crooked rib and if you try to straighten her you will break her. It is best to leave her in this state and take benefit from her like this, because if you try to correct her 'crookedness' then you will be leading up the path towards divorce.
Therefore if you have a wife who has a sharp tongue, then the best is to bear it with patience and not oppose her or try to rectify her. If she realises the folly of her ways, then well and good, otherwise leave her on her ways. Maintaining peace and sanity in the home depends wholly on following this advice of Nabi (sallallahu alayhi wasallam). There is no other way. If you try any other route, then you will most certainly fail.

Save yourself from…..Why?....How?
There is one other factor which is of utmost importance, and that is where in some homes the relationship between the spouses may be strained or where the wife is occupied the entire day in her household chores and then the husband comes and shoots off with the questions of *Why?...What?...When?...How?...Where?...*
The husband has spent his day in the office or shop and the poor wife has been at home worked to the bone, cooking, cleaning, tending to the children before they go to school, when they return, sending them off to Madrasah, doing the washing, ironing, etc., etc. And then if the in-laws are also living together with the couple then she may have had some run-in with the mother-in-law, etc. All these activities tire her out and the last thing she would welcome is a barrage of questions from the husband…*Why is this not done? When will I get my meal?* Etc.

In order for the home to function smoothly and for there to be peace and solace in the home, the husband should behave himself in a way which befits his authority and not 'add fuel to the fire'.

Together with closing the shop for the day, you should lock up the shop's problems also

Some men have the habit of leaving all their office, shop, school, Madrasah, etc. work behind in the workplace when they leave for the day and return home, whereas there are others who will carry the work or the worry thereof back with them when they return home. They will enter the house with a worried and stressed look. The poor wife who has been working hard the entire day, making sure there is food on the table for the husband, that the house is clean that the children are fed and happy, would not like to see the husband enter the house with a long face. Everyone likes to see their husband or father come home with a smile on his face. It is for that reason we advise readers that when they close the business for the day, they should leave all their work worries and tasks at the workplace and return home free.

Do not load the anger caused by one onto another

You should contemplate carefully on the following scenario and give an unbiased ruling – if someone in your workplace has angered you, your staff may not be very co-operative, your boss did not give you a raise, etc., etc. and then when you return home you vent your anger on your poor children or you 'take off' with your wife for the smallest slip she makes. Is this fair or is this not a sign of or cowardice and oppression?

When the door is not opened immediately upon your first knock then you knock loudly and bang on the door, causing your poor wife or children to run and hasten to open for you. She may have been doing some important or delicate work and

now she had to abandon everything to attend to your banging on the door.
How unfair is it that you vent your outside frustrations on your innocent family members. Now when you are curt to your wife, then she may, in her tiredness and exhaustion rebut your statement and this will lead to unnecessary arguments in the home, which the innocent children have to witness and bear. Children are also very intelligent and they may realise that you are at fault and that your poor wife is the oppressed one. This will lead to them losing respect for you.
It is therefore an intelligent man who leaves all his work worries and problems at work and not bring them home with him where he will vent his anger and frustrations on his innocent family. The intelligent act is to lock up his work worries for the day at the office and return home worry-free.
A suitable and tried solution to this problem is that the man should try to perform each of his five Salaat at the Musjid. He should try to be in the Musjid before the Athaan and perform his Sunnats, Nawaafil and Tilaawat there. After performing his Salaat, he should make dua to Allaah Ta'ala. If this is not possible, then at least he should proceed to the Musjid when he hears the Athaan. After the Athaan he should not busy himself in any work, but rather proceed to the Musjid and get ready for the Salaat. If he remains consistent on this for some time, Insha-Allaah Ta`ala he will notice a great difference in his life. His stresses, tensions, anger and evil thoughts will leave him.

Before returning home

After studying all the questions which come our way and taking note of the questions that come to the Daarul Iftaa regarding marriage matters, we note that, notwithstanding the mutual affection, trust and relationship that exist between spouses, they sometimes break out into big arguments which have detrimental effects. The peace and tranquillity which a

marriage is supposed to bring is shattered. It is interesting to note that many such arguments and brawls occur when the husband returns home from work. No sooner the husband walks into the house, then the smallest argument turns into a huge catastrophe. The husband has high hopes and expectations before entering the home:

1. The wife must leave all her work and present herself smiling at the door to welcome him,
2. Everything should be in place in the room,
3. Tape should be placed on the childrens' mouths, and there must be quiet in the home,
4. At the first knock, no even better, when they hear the car's hooter, they must rush to open the door and gate,
5. The wife must not relate any of her problems or arguments which she had with anyone during the day. She must not give any bad news,
6. Food which the husband likes must have been cooked for him and preferably some sweet dish should also be served, etc., etc.

Naturally when the 'honourable' husband enters the home and things are not in accordance to his wishes and expectations, then he will get upset and arguments will follow.

It will be so much more better that the husband enters the home thinking that perhaps:

1. Due to some unforeseen circumstances, she could not fulfil the task I gave her, or
2. It is possible that at the time I ring the bell, she is busy relieving herself in the toilet or perhaps tending to some need of the children, so she cannot open the door immediately, or
3. It is possible that the maid did not turn up for work today, so the house will not be as clean and tidy as

normal, or that perhaps just before my arrival the neighbour's children came to play at home so the children left the place in a mess, or

4. Owing to some good reason she could not prepare a favourite meal of mine today, or the stove or oven was not working properly, etc., etc.

The husband should entertain such preconceptions before entering the home, so as not to have too high expectations of what to find upon entering. This will prevent many unnecessary arguments and fights from occurring in the home. A man must inculcate in himself the qualities of forbearance, patience and understanding.

Don't make your wife sick

Many husbands who have immature thinking and due to inexperience or due to misguidance from their ignorant mothers, deprive their wives of many things, both physical and spiritual, which finally leads to the poor girl becoming sick.

And then the husband spends a fortune on doctors and medicine in order to find a remedy for her. He then further blames her for everything. Eventually he goes to the Moulana Saheb and requests a taweez or something like that for the sickly girl who, he says, was his misfortune to have.

Whereas the reality of the matter is that if we look at the situation in the home, then we will realise that this is the result of the gradual ill-treatment meted out to the wife. No care was taken for her. Her needs were not taken cognisance of. She was oppressed and abused.

The final analysis is that the husband is the cause of the wife's ill health. Over the years of withholding the oppression and tyranny perpetrated on her, where she was not even afforded the opportunity to visit her parents, etc., etc all lead to her defences breaking down and her health deteriorating. It may

have been that this poor girl came from a very loving home where her parents cared intensely for her and then she is subjected to the tyranny of uncaring and selfish in-laws and a cowardly husband. Such impositions will certainly weaken even the strongest.
Hereunder we will list just some of the ailments which are the result of mental strain and stress:

1. Pain in the back of the neck
2. Swelling of the throat
3. Pain and irritation of the bowels
4. Gall bladder pain
5. Flatulence
6. Apathy and lethargy
7. Headache
8. Palpitations
9. Constipation
10. Tiredness, weakness and depression, etc.

If you desire that your wife remain happy and healthy and maintain her youth and beauty, then you should not put her through any stress or grief. You should fulfil all the permissible needs and desires of your wife and children (within your limit). Listen attentively to them as far as possible and make a concerted effort to keep them happy. Insha-Allah Ta`ala, in this way she will remain happy and healthy.
We make dua that Allaah Ta`ala grant you the ability to have mercy on your wife and children and if anyone of them angers you then you overlook it and forgive them.

Abstain from criticism
Some youngsters may be of a very cultured and refined background, but after marriage, especially if they are living with his younger brothers or sisters in one house, then when he needs to explain something to his wife he does so in a critical

tone, where he reprimands her. If he hears any complaints from his elder brothers (regarding their wives) then he offers his advice as follows: *"Look brother, you are not making your wife understand", "How stupid you are", "You should be more firm and then see the results", "You do not know how to handle a wife",* etc., etc. This brave husband comes across to his own wife with firmness and always critical of what she does or says, and then he assumes that he is doing the right thing.

He feels that he is not oppressing his wife or hitting her like other men so he is doing a great job. He is convinced that his way of explaining to his wife is the right way. He complains that notwithstanding all his 'advices' to his wife she still does not comprehend or change.

Brother, you must understand that reformation cannot be achieved by criticism. Criticism, rebuke, censure, etc. achieves no purpose except to belittle and degrade the wife.

This will lead to mutual hatred and constant strife in the home. In this way, even a sweet word said in sincerity will be misunderstood and taken as bitter. And then to add fuel to the fire the husband will bring up old issues and fling it at his wife like rocks. And then to top it all, he regards himself of doing a fantastic job, and his wife is the one who is at fault.

We will now list some points with regard to subtle explaining:

1. Regardless of what a major error your wife commits in front of you or if your mother, sisters, etc. complain about something regarding your wife to you, then you should not immediately react or do anything in haste. You should at least wait for two Salaat times to pass before you explain to her. That is, if something happens at Zuhr time, then only after Maghrib should you speak to your wife about it and if it occurs at Maghrib time, then do so after Fajr. If you practice on this, then Insha-Allaah Ta`ala you will find a major change in the home atmosphere. Your statements will carry weight and your

wife will develop a respect for you and she will reciprocate positively towards your advices.

2. If any family member of your complains about some evil perpetrated by your wife, for example that she carries tales, then you should not immediately take up cudgels with your wife and scold or reprimand her. You should wait for an opportune moment to broach the subject. Let us take an example from the beautiful example of Nabi (sallallahu alayhi wasallam) whenever he was informed about some evil perpetrated by some tribe, he would not mention the name of the tribe when delivering hi advices. He would say, *"What is the matter with some tribes that they…"*

In this way also, we should, when the moment is suitable, say to the wife, *"My dear, are you aware that there are some women who like carrying tales and doing so and so. This is an extremely evil habit, and the perpetrators of such deeds irk me. You should never involve yourself in such deeds…"*

3. Another method is that say for example someone highlighted four complaints regarding your wife, or perhaps you have noticed a few such evil traits in her. Now you should not immediately explain to her about all four at the same time. In fact, you should sit and think about it for a while and maybe, if it something you can prevent in a nice way without even telling her, then it will be much more suitable. May Allaah Ta`ala guide us all to conduct ourselves in a beautiful manner.

4. The fourth point is that whenever you are explaining something to your wife, then never bring up old issue and do not open old wounds. This is the manner of uncultured women, which has now crept up amongst men as well. If anything has happened in the past, it is over. There is no need to enliven the matter again. Forget about what has been forgotten.

5. The fifth point is that you should consider the time and place. You should consider the occasion and not broach such subjects at inopportune moments where the matter will

intensify and get worse. If you explain to her in privacy, it will have a much better effect. If you rebuke her or mention something to her at an inopportune moment then, Allaah Ta`ala forbid, but the matter could become worse and get out of hand.

6. The sixth point is that you should never explain a fault or misdeed of your wife to her in the presence of others. Never belittle her in the presence of others. Similarly, even when you are explaining something to her in privacy never do so using the example of some other woman.

Remember that such degrading and debasing is oppression and highly unbecoming of an honourable Muslim husband. Contrary to it having any positive effect on the wife it will only lead to more strain on the marriage.

Together with putting into practice these pointers, we should always ask Allaah Ta`ala for forgiveness because we do not know when and where we falter. It may be that because of our sins our wives are being affected adversely. We should also always make dua for our spouses and ask Allaah Ta`ala to keep all Muslim couples happy and content.

The fault is yours

Some husbands keep their wives faults in their hearts and never utter anything to remedy the situation. They do not advise or attempt at reforming their wives. Either they keep everything to themselves or they may complain to their parents. This method is totally incorrect.

A question which was sent to the *Jang* explains in detail a man's predicament where his in-laws and their children had insulted and disgraced him. Over the years this torment had continued and he had remained silent and tolerated it. His wife was aware of it but she obviously did not say or do anything, because in her opinion it was not a severe issue. One day he barred one of in-laws from coming to his house and this flared

into a more grave issue. Eventually the situation become so intense that his wife demanded a divorce, which he refused to issue. Finally she stopped speaking to him and this stalemate lasted for more than a year. He continued supporting her and fulfilling her rights yet she did not speak to him. He now asked for advice.
Reply: It is the order of the Shariah that the husband and wife live amicably and with mutual love. They should fulfil the rights of each other. If this is not possible then they should separate honourably. You have messed up your marriage on account of your nephew-in-law. You should not have let that affect your marriage. You should have ignored it. It is surprising that a whole year has passed and neither you, your wife nor your children had tried to resolve the issue or gotten to the bottom of it. Although your wife is the greater sinner, (because she initiated the silent treatment), nevertheless, the fault and cause of all this lies squarely with you. My advice to you is that you behave in the home with the best of character and disposition. Insha-Allaah Ta`ala this will have a positive effect on both your wife and her family. Nabi (sallallahu alayhi wasallam) said that the best amongst you is the one who is best to his wife.

It is imperative that we observe Purdah from *na-mahram* family of the wife, like sisters-in-law, etc. It is the effect of all this intermingling and Haraam which falls on our marriages. When we displease Allaah Ta`ala, then it has an effect on our lives. If we observe Purdah from all such women, then whatever they say or comment will not affect us because we have no relation or communication with them.
Insha-Allaah Ta`ala we hope you have understood that to have a stern disposition, remain silent (especially when there is a need to speak), not to make dua and not to make any attempt at reforming your spouse, are all acts of oppression and sin. The

responsibility and consequence of this sin and its repercussions lie squarely with the husband, because he is supposed to be the guide in the home.

The Deeni-conscious

Many of our Deeni-concerned brothers are faced with various challenges regarding their wives, but their handling thereof is not appropriate. They should consult with some reliable Aalim or Mufti in their locality and enquire as to how to broach the subject and handle the matter with their wives.

We will discuss a few issues hereunder so as to throw more light on the subject.

1. A husband is well aware that his wife falls terribly short of fulfilling her Fardh Salaat. She is habitually careless regarding her Salaat. Now the husband should not tell her that due to her careless attitude she is a *faasiqah*, or that she is like this and that and it is necessary for him to disassociate from her, not eat her food, or sleep in her bed. Although all this is true, it is by far better if he approaches the matter such: *"Whenever I enter the home I feel a sense of dread and desolateness. I have spoken to a friend of mine one day when I happened to stay over at his place and sensed a vibrant and happy atmosphere in his home. I realised that they all awaken for Tahajjud and perform their Salaats regularly. Do you think that it is perhaps we are not careful and particular about our ibaadat that our home feels so barren?"* Insha-Allah Ta`ala such type of encouragement will set the wife thinking and, Allaah Ta`ala willing, she will reflect on her actions and perhaps reform herself.

2. Another example is perhaps you realise that your wife has the habit of studying and ogling at the pictures of people and animals in the newspaper and elsewhere. This is undoubtedly Haraam and instead of telling her that this act of hers is totally Haraam and that you have heard from some

Moulana that a person who looks at Haraam will have their eyes burn in the Fire of Jahannum, and that they will be resurrected on the Day of Qiyaamah with the actors and other ill-fated people, it is better if he approaches the matter such: *You know yesterday as I was walking to the office, my eyes fell on an advertising board which had a woman's picture on it, and I felt so ashamed at this sin of mine that I made immediate tawbah. I have set to thinking that we see so many pictures of people nowadays in every place and it is so distracting and harmful to our Imaan. Looking and ogling at these photographs (of women) is also unfair considering I have such a beautiful wife at home, from whom I attain all my pleasure.*

Insha-Allaah Ta`ala the wife will realise her folly and eventually abstain from this evil habit of hers.

3. If your wife carries tales from one to another, then instead of telling her that her action is totally Haraam and that such people will burn in the Fire of Jahannum, etc., it will be more prudent if you dilate for her the harms of carrying tales. Explain to her that such acts cause dissention between people and if ever the truth of the stories being carried around do surface, then it causes great disgrace and embarrassment to the tale-carrier. You should also tell her that if she knows of anyone who indulges in such evil acts she must advise them against it. Insha-Allaah Ta`ala, she will realise her folly and abstain.

4. If your wife is in the habit of using foul language at the children when she is angry and scolding them, then instead of rebuking her in their presence it is better if you tell her, in privacy, *"You know what. Today as I was coming home from work, I heard someone using very foul language. When I turned to look at who the person was, I saw that it was a small child. Upon enquiry it was told to me that this child, who is the son of so and so, learns all these terminologies and language at home, where such talk is the norm. How bad and evil an upbringing*

for that poor child. What a disgrace he brings on the family." There is hope that Insha-Allah Ta`ala she will realise her folly. Another method is that when she is using the language or scolding the children, you should not interject immediately. After a while, when her anger has cooled down, and when the children have scattered, you should explain to her with affection that:

1. If you treat the children in this way then they will grow up thinking that this is the way to behave when angry. If any angers the child when he is elsewhere then he will react with the same language her heard his mother use. All of town will then look at us with disdain. My beloved wife, we should remember that Allaah Ta`ala had given us these children as a trust and we have been made a means of increasing the Ummat of Nabi (sallallahu alayhi wasallam). We will be rewarded for having taught our children proper manners and character and punished for teaching them to the contrary. Their good deeds which are the result of their upbringing will benefit us in our graves.
2. If you do not abandon your habit of cursing the children, then you should know that just as we have faith that our duas are accepted, so too are curses. It may not happen that the time you make a *baddua* (curse), hat happens to be the moment of acceptance and the curse will take effect.
3. If the children are making a noise then it is inappropriate to try to quieten them by also making a noise, i.e. by shouting at them.

Perilous mistakes

Do not ever make the mistake of rebuking or fighting with your wife in front of the children. If you are very angry then it is best that you go away, but you should never, ever argue or reprimand your wife in front of the children.

Arguing in front of the children is very bad for them. Just ponder and think what impression this will create in the young minds of your children when you and the wife constantly are at each others throats and at loggerheads, fighting and arguing about every small thing. The negativity of this scenario will impact on many generations to come.
The children will grow up with this mindset and this type of interaction and mannerism will remain with them forever, and they will imagine this to be the way things are supposed to be in a home. The children will grow up insecure. They will then respond and reciprocate to the first person who offers them some sort of love and affection, which may be to their peril, thereby destroying both their worldly lives and hereafter.
It is therefore imperative to abstain from reprimanding, rebuking and belittling your wife in the presence of others, even your own children.

Another grave error

One other grave fault apparent in many men is that of anger. Anger is a disease which has many repercussions and causes untold damage, hurt and harm. Not only is anger destructive to the victims thereof, but it also affects the one who displays the anger. It increases the blood pressure and causes much harm to the body as well. A man who gives vent often to his anger strikes fear in his children and household. This is a grave ill which needs to be remedied.
Our humble request is that husband not display anger in the homes. If you are such a person who has a short-temper, then you should make a concerted effort at swallowing your anger. Anger is the one Haraam thing which if swallowed will warrant reward. We will offer some secrets regarding this illness, which we hope will be practiced upon and accepted:

1. Firstly you should learn the dua for entering the home. When you enter the house recite *Authubillaahi Minash shaitaanir Rajeem Bismillah hir Rahmaan nir Raheem.* Recite Surah Ikhlaas and Durood Shareef and enter the home saying Salaam. Recite the dua whilst keeping in mind its meaning. The dua is:

اللهم اني أسئلك خير المولج و خير المخرج بسم الله ولجنا و بسم الله خرجنا و علي الله ربنا توكلنا

"O Allaah! Indeed I ask of You the best when I enter and exit the home. We enter with the Name of Allaah and we exit with the Name of Allaah Ta`ala. And upon Allaah who is our Rabb, do we have trust." [Abu Dawood, page 339, vol. 2]

Remember that duas are not only recited as a ritual. They have meaning and it is important that we keep in mind the meaning of the dua so that we know what we are asking for and protection from.

2. Whenever you are angry then go and make wudhu. Wudhu will dispel your anger. The cool water will simmer down the heat of the anger and wudhu is an act which drives shaitaan away.

3. Nabi (sallallahu alayhi wasallam) said, *"He who swallows his anger when he is able to extract revenge, Allaah Ta`ala will call him out on the Day of Qiyaamah in front of all the creation and reward him with any damsel of Jannat that he desires."* [Tirmidhi, page 22, vol. 2 / Abu Dawood, page 33, vol. 2]

4. Besides this, it is stated in the Qur`aan Majeed, *"And Jannat whose span extends beyond the earths and skies, is prepared for the Muttaqeen, those who spend in good and constrained conditions, and those who swallow their anger and*

those who overlook (the faults of) others. Verily Allaah loves those who do good." [Surah Aale Imraan]
Great reward has been promised for those who control and swallow their anger.
It is stated in another Hadith that nothing is more beloved to Allaah Ta`ala than the swallowing of anger.
Imaam Ahmad (rahmatullah alayh) reports from Nabi (sallallahu alayhi wasallam) that he said, *"If anyone of you is angry, then he should remain silent."* [Musnad Ahmad, Hadith number:3029]
Another effective remedy is to write on a piece of paper and place it in a place where you will regularly see it: *Allaah Ta`ala has more power and control over you than you have over your subordinates (wife/children/staff). It should not be that you punish and rebuke others more than what is due, and then you will be taken to task for it in this world and the hereafter.*

5. Nabi (sallallahu alayhi wasallam) stated that if a person who is angry is standing then he should sit down and if he is sitting then he should lie down. [Abu Dawood, page 303, vol. 2]
Experience shows us that anger is such that if a person is lying down then as his anger grows he will sit up and if his anger swells even more than he will stand up. So the remedy for anger is the opposite of this. This is an ideal prescription taught to us by Nabi (sallallahu alayhi wasallam) to cool down anger.

The meaning of women being created of a crooked rib
Our beloved Nabi (sallallahu alayhi wasallam) gave an excellent example and comparison, the like of which cannot be found elsewhere. He (sallallahu alaihi wasallam) said that women were created from a rib. Some commentators have interpreted this such: Allaah Ta`ala first created Hadhrat

Aadam (alaihis salaam) and thereafter created Hadhrat Hawa (alahas salaam) from the rib of Hadhrat Aadam (alaihis salaam). Others have interpreted this statement of Nabi (sallallahu alayhi wasallam) as follows: He (sallallahu alaihi wasallam) compared a woman to a rib because of its being delicate and its crookedness. But at the same time, the beauty of the rib-bone lies in this crookedness. If a person decides to straighten a rib, then in his attempt to do so, he will certainly break the rib. It will never be the same again and if he wishes to repair it, he will have to used an adhesive, but it will still remain in that shape.

Similarly, in another Hadith Nabi (sallallahu alayhi wasallam) said regarding women, *"If you try to straighten her, you will break her."* [Muslim Shareef, Hadith number 3669]

"If you desire reaping benefit from her, then do so whilst she is crooked." [Bukhaari Shareef, Hadith number 4786]

This is not an insult to women

Many people regard and use this Hadith that women are created from a rib as a form of degradation and insult to women, whereas this was most certainly not the desire and import of Nabi (sallallahu alayhi wasallam) when he stated this.

The crookedness in women is a natural trait

Allaah Ta`ala had created some qualities in men and different qualities in women. If the thoughts or ideas of a woman differs from her husband then he regards it as though she is opposing him, whereas this is not the case, because the nature of women is different. The fact that she is likened to a rib is not a flaw in her character. Would anyone claim that because a rib is bent, it is faulty? The nature of women is such, hence Nabi (sallallahu alayhi wasallam) likened it to a rib. There is no fault in it, it is to be used and benefited from in the natural state it was created.

Naivety is laudable in women

In this present generation many things (ideologies) have turned upside down. The fact of the matter is that there may be some trait which is regarded as a flaw in man but laudable in women. Even if we study the Qur`aan Majeed, we will see this where some things may be a defect in a man and yet the same thing is commendable in a woman. For example, it is a flaw in the character of a man that he be ignorant and naïve. A man is supposed to be aware of the happenings around him and not oblivious of his surroundings. On the other hand, Allaah Ta`ala praises women who are غافلات (unwary, naïve/women who are oblivious of what happens around them) [Surah Noor, Aayat 23]

From this we gather that for a woman to be oblivious and unwary of what happens around her in the world and only concerns herself with her own obligations and duties is a praiseworthy and laudable trait.

Never try to straighten her by force

There are things which may be a flaw in men and not in women and vice versa. Therefore you should not treat women with disdain when they do something which you may deem inappropriate. This is the very nature of a rib that it appears bent and if this irks you and you try to straighten it, it will break.

Some habits of hers are laudable

Regarding this there is a Hadith from Hadhrat Abu Hurairah (radhiallahu anhu), *"It has been reported from Abu Hurairah (radhiallahu anhu) who said, 'Rasulullah (sallallahu alayhi wasallam) said, 'A believing man should not detest a believing woman (his wife). If he dislikes one trait of hers, there is (surely) another with which he is happy."* [Saheeh Muslim, Kitaabur Ridaa']

Nabi (sallallahu alayhi wasallam) is teaching us a lesson that when two human beings live together then there is surely to be a conflict, where the one may find some things dislikeable in the other. In such circumstances he should reflect on the good qualities of his partner. It is a sign of ungratefulness that because of one or two dislikeable traits in the wife, the man finds reason to complain endlessly. He should keep the words of Nabi (sallallahu alayhi wasallam) in mind.

Everything has a mixture of good and bad

There is nothing in this world which does not have some good quality and some evil. Allaah Ta`ala has created everything in this world with a mixture of good and bad. There is not a thing which is purely good or purely evil. A person may be a kaafir, mushrik or an evil person, but if one searches in him, one is bound to find some good or the other.

An English saying

There is an apt English saying wherein there is much lesson. Nabi (sallallahu alayhi wasallam) has said that a word of wisdom is the lost thing of a believer. We should not regard everything the kuffaar say as taboo. Something which they mention does have some merit therein. Anyway, there is an English saying that even a watch which has stopped working, tells the truth twice a day. For example, if we assume that a watch has stopped working at 12 o'clock. So this watch will not show the correct time the entire day, however there will be twice during the day and night, i.e. at 12 o'clock midday and 12 o'clock midnight, when the watch will be showing the correct time.

When you search for goodness, you will find it

The import of the one who coined this saying is that regardless of how useless and worthless a thing may appear, nevertheless,

if you search deeply enough, you will surely find some good in it.

Turn your attention towards the good qualities of your wife

Allaah Ta`ala says in the Qur`aan Majeed, *"And if you dislike them, then it is possible that you dislike a thing wherein Allaah has placed much goodness."* [Surah Nisaa, Aayat 19]

Therefore you should reflect on the good qualities of your wife, because this will grant you solace and comfort and also save you from much heartache.

An anecdote of a buzrug wherein there is lesson to ponder

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) mentions an incident regarding a buzrug whose wife was very ill-tempered. She would constantly quarrel and fight with her husband. As soon as he would enter the house she would begin her tirade of insults, scorn and abuse. Someone asked the buzrug as to why he tolerates this constant tirade of abuse. They suggested that he divorce the woman. The buzrug replied, *"Brother, it is simple for me to give a divorce. I can give one whenever I please, but although this wife of mine has so many evil traits, there is one good habit of hers, because of which I will never divorce her. Allaah Ta`ala has placed the quality of faithfulness and loyalty in her, to such an extent that I am certain that if I were to be imprisoned for 50 years, she will remain faithful to me and sit waiting for me in one place without casting glances all over. This is such a quality which has no monetary value."*

Hadhrat Mirza Mazhar Jaane Jaan's (rahmatullah alayh) delicate disposition

When we hear the name of Hadhrat Mirza Jaane Jaan (rahmatullah alayh) then we immediately think about his extremely delicate nature. He was a great wali of Allaah Ta`ala.

He had such a nature that if anything was not in place or placed crooked, he would get a severe headache. If, for example, the stitches on his bed sheet were out of line, then he would get a headache. However, Allaah Ta`ala had decreed that he get such a wife who was extremely ill-tempered. She would constantly scream and pull tantrums. This was Allaah Ta'ala's way of testing his buzrugs. Notwithstanding this, Hadhrat Jaane Jaan remained with this wife throughout his life. He would always comment that Allaah Ta`ala is washing his sins through this avenue.

The women in our society are the *hoors* of this world

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) used to say that the Indian (and Pakistani) women were the *hoors* of this world, with regard to their faithfulness and loyalty. Sadly nowadays due to the western culture which is seeping through into our societies, this quality is fats leaving our women. Allaah Ta`ala had placed such loyalty in our women that they would sacrifice their souls for their husbands, and they would not glance at men other than their husbands.

It is wholly uncouth and uncivilised to hit the wife

Once when Nabi (sallallahu alayhi wasallam) was delivering a sermon he spoke of various things and broached various topics. Amongst the things he said was, *"It is and evil habit that you people hit your wives like how you hit your slaves, when she is the one who fulfils your desires and satisfies you."* Hitting the wife is very uncouth and uncivilised.

The three stages of rectifying a woman

The Qur`aan Majeed has prescribed to us the manner in which to conduct our affairs. If there is any matter which the husband finds distasteful in his wife, then he should reflect on her good side and overlook her faults. However, if the husband still feels that there are some such qualities and bad traits in his wife

which cannot be tolerated and need rectification, and this is his duty, then too, the Qur`aan Majeed prescribes the manner in which to go about it. Allaah Ta`ala states in the Qur`aan Majeed, *"And those women from which you fear evil, you should counsel them, and then (if this does not work) separate yourselves from their beds and (if this also bears no result) then you should strike them (very lightly, i.e. NOT beat them)."* [Surah Nisaa, Aayat 34]

Firstly the husband should counsel the wife with kindness and compassion. This is the first stage. If she corrects her ways after the advices, then enough, the husband should not proceed any further. If this stage fails, then the husband should separate from her bed and sleep in another room. If she reforms and rectifies her errors, then the husband should leave the matter right there and not proceed any further.

The extent to which a husband can strike his wife

If this second stage of rectification did not work, then the husband can proceed to the third stage. He should strike her. But how is he to strike her? And to what extent?

Regarding this, on the occasion of Hajjatul Widaa, amongst all the other advices, Nabi (sallallahu alayhi wasallam) also gave this advice, *"And when you (need to) hit them, then strike them such that it is not violent, intense or painful."* The first stages are first to be explored and this is the final and last stage when there is no other way left. The Shariah has also stipulated the condition that when the husband strikes his wife it should not be painful for her. The actual object of striking her is to make her aware of her folly and the purpose is not to maim her or even cause the slightest pain.

Nabi (sallallahu alayhi wasallam) treatment of his wives

At the time when our beloved Nabi (sallallahu alayhi wasallam) passed away, he left nine wives. These blessed wives of Nabi (sallallahu alayhi wasallam) were not angels who fell from the heavens. They were normal women and the usual rivalry which is natural between co-wives also took place amongst them. The issues which normally spring up between husband and wife also occurred to Nabi (sallallahu alayhi wasallam) and his wives. Hadhrat Aishah (radhiallahu anha) says that not only did Nabi (sallallahu alayhi wasallam) never lift his hand on any female his entire life, but whenever he entered the home, he would do so smiling.

The Sunnat of Nabi (sallallahu alayhi wasallam)

The Sunnat of our Nabi (sallallahu alayhi wasallam) was this that he never ever struck any woman. Although there is consent to strike the wife, nonetheless, this is only in extreme circumstances. But better than that is to practice on the Sunnat of Nabi (sallallahu alayhi wasallam), which is never to strike a woman, and to always enter the home smiling.

The importance of the husband/wife relationship

We understand that the relationship between the husband and the wife is of utmost importance. The Shariah and Nabi (sallallahu alayhi wasallam) had laid much stress on this. If the spouses do not fulfil the rights of each other then the repercussions of this will reflect on not only their home-environment, but on both their families. This in turn will have an adverse effect on society as a whole.

Women are your prisoners

Hadhrat Amar bin Ahwas (radhiallahu anhu) states that Nabi (sallallahu alayhi wasallam) once gave a sermon where he praised Allaah Ta'ala, and said, *"Listen carefully! I advise you to have amicable relations with your wives. They are prisoners*

in your home…" Nabi (sallallahu alayhi wasallam) had stressed greatly on having good relations with wives.

Take lesson from an innocent girl

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) said that we should derive lesson from an innocent uneducated girl who, just because of two sentences – i.e. of proposal and acceptance – she had established a relationship with one man, and left and 'forsake' her parents, family, home, friends and even her village. She had 'relinquished' all other ties and became solely her husband's. So much of loyalty and sacrifice just based on two simple sentences. Hadhrat Thaanwi (rahmatullah alayh) said that the women have so much of trust that they are prepared to sacrifice everything and give themselves over to their husbands based on two simple sentences and yet you cannot give yourself over to your Rabb based on the two simple sentences of

لا اله الا الله محمد رسول الله

How much of sacrifice has your wife not given for you

In the Hadith Nabi (sallallahu alayhi wasallam) is bringing to our notice the sacrifice which a woman gives for her husband. Just imagine what if the situation was the other way around. Would you be able to leave your families behind and go and live with total strangers? Keep this sacrifice of your wife in mind and appreciate her.

Service to father and mother-in-law is not her obligatory duty

There is one other matter which needs to be taken cognisance of and that is since it is not Waajib for the wife to cook for and see to the husband's and children's food, so too, to a larger extent is it not her obligation to cook for her in-laws. It is a misconception in our society that whenever a girl gets married

into a family, then the groom's parents regard their right over the new bride to be even before that of their son. They feel that she must serve them. This type of mentality has far-reaching effects, the harms of which we are all well aware.

Her service to her in-laws is from her own goodwill

Understand well! If there is a need to serve the parents, then this duty is the responsibility of the son and not the daughter-in-law. It is however from the goodness of her heart if she serves her husband's parents. The husband has no right to ask or force her to serve his parents. If the wife serve her in-laws then she will be handsomely rewarded by Allaah Ta`ala. Although it is not her obligation to serve them, if she does so happily, then besides the tremendous reward she will earn, it will also engender a peaceful and happy home environment.

Appreciate the service of the daughter-in-law

The in-laws and husband must realise and be aware of the fact that their daughter-in-law and wife is serving us through the goodness of her heart and this is not an obligation on her. They must appreciate the services she renders them. They should also endeavour to reward her and reciprocate her services (with an occasional gift, etc.).

A strange episode

Hadhrat Doctor Abdul Hayy Saheb (rahmatullah alayh) narrates an incident regarding a couple who regularly attended his majlis gatherings. They had an *Islaahi* relationship with him. One day they invited Hadhrat for a meal. After the meal, Hadhrat, in following the practice and advice of his Sheikh, thanked the lady of the house (from behind a Purdah) and he praised her cooking and commended the delicious meal. The lady broke out into tear and started crying. Hadhrat was surprised and wondered what was it that he has said which

upset her so. He asked what the matter was and with difficulty, through her tears, she replied, *"Hadhrat, I am now married for forty years and there was not a single day in my married life that I ever heard my husband tell me, 'The food was delicious'. This was the first time I heard someone tell me that, hence I broke out crying."*.

Such a person cannot praise the cooking

Hadhrat would relate this incident often and always say that only that husband who regards his wife as serving him out of the goodness of her heart and as a 'favour' would think of appreciating and thanking her, and the person who regards and treats his wife as a servant will never even think of thanking her and being appreciative for all that she does.

The husband must personally serve his parents

A question arises as to what the situation will be if the husband's parents are old and weak and they require assistance. Their son and daughter-in-law are living with them, so what will the solution be? In such a situation also, it will not be the responsibility and obligation of the daughter-in-law to serve his parents. However, it will be a meritorious act and from the goodness of her heart if she does render them service. She will be greatly rewarded by Allaah Ta`ala. Nevertheless, the husband must realise that the responsibility to serve his parents rests squarely on his shoulders. He should serve them himself or engage the services of some helper to serve them. It is not the obligation or moral duty of his wife to tend to his parents, but if she does, then he should realise that she is doing it from the goodness of her heart.

It is impermissible for the wife to emerge from the home without her husband's consent

Regarding this matter, take into cognisance one other factor, otherwise one may get the ‘wrong end of the stick’. Many people who listen to only one side of a story tend to take unfair advantage thereof. As we had mentioned earlier that it is not the obligation of the wife to cook for her husband, but then on the other hand Nabi (sallallahu alayhi wasallam) said that women are prisoners in their husband’s home, which means that she cannot emerge from the home without taking her husband’s consent. Just as the Fuqahaa have explained the matter of the wife cooking for the husband in detail, so too have they discussed the matter regarding his right to prevent her from emerging from the home. To such an extent that if the husband prevents the wife from going to visit her friends and family, even her own parents, then she has to obey him. However if her parents come to visit her then the husband should not prevent them from coming. The Fuqahaa have stipulated a period that her parents should not come more once a week. This is the wife’s right, that she her parents at least once a week. The husband cannot deprive her of this right, but notwithstanding this she cannot leave the house even to see them, without his permission. So just as it is not her obligation to cook for him, she cannot leave the home without his consent.

They should ride the train through life together

This is an accepted fact of life, but the in order to maintain good relations each one of the spouses should consider the other. Hadhrat Ali (radhiallahu anhu) and Hadhrat Faatimah (radhiallahu anha) had also made this arrangement that he would attend to all outside matters and she to domestic matters. This is the Sunnat of Nabi (sallallahu alayhi wasallam) and this is what we should practice on. The spouses should not hanker all the time after their own rights. They should divide their chores in this manner and Insha-Allaah Ta`ala all their affairs will be in order.

If she commits some immodest act

If the wife commits some blatant act of immodesty, then the Qur`aan Majeed explains the manner in which she should be rectified. First she should be counselled with affection, and if she still does not heed then you should not sleep with her, and if she still does not heed then you are allowed to strike her, but not so much as to cause pain.

Remember that women are a trust upon you and they have rights over you. You are obliged by the Shariah to maintain her well and provide food, clothing and shelter.

A wife should be given her own spending money

There are a few pointers to discuss here which Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) had time and again stressed on because there is general negligence and heedlessness afforded here. The first point mentioned by Hadhrat Moulana is that the husband should not content himself with the fact that maintenance on the wife is restricted to only food and clothes. Together with food and clothing, he should give her some personal spending money which she can spend with freedom on whatever she wishes. Some people do attend to food and clothes for their wives but pay no attention to giving them spending money.

Hadhrat Moulana said that it is essential that the wife be given spending money, because there are many such things which she may require, of which she may feel shy to ask for, or she may feel it inappropriate to mention. You should give your wife some spending money so that she may not have to depend or ask someone else if she ever has the need. This is also a part of maintenance. Hadhrat Moulana used to say that the man who does not give his wife this spending money is committing an evil.

Be generous and do not scrounge on spending on your wife
Another point is that when you do spend on your family, then spend generously and do not adopt the attitude of feeding them just enough so they don't starve. Practice *Ihsaan* on them, that is, spend generously in accordance to your status. Some people may be in some confusion that on the one hand the Shariah prohibits and discourages wastage and extravagance and on the other hand it exhorts spending freely on one's household. The question may arise as to what reconciliation there is between these two?

Living is permissible and luxury is permissible
Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) had explained that for a person to live in a home is permissible and to make that abode comfortable and to make it 'cosy' is also permissible and not regarded as *Israaf* (wastage). To have a solid brick home with electricity, telephone, etc. is not regarded as wastage. All such permissible expenditure is permissible.

To be ostentatious is impermissible
To spend on one's home and family, within the bounds of the Shariah and one's means is completely permissible and acceptable. However to do so with the intention of showing off or with the intention that people see how much you have is impermissible. This is pride and ostentation.

The limit of spending
There is a limit to one's spending also. It is permissible for a person to own and wear nice clothing which makes him feel comfortable, nice and presentable. However, if the intention of wearing nice clothing is to exude an impression that you are rich or important, is impermissible and falls under the category of show and vanity.

This is not classified as *Israaf* (extravagance)

The author states that once when he was travelling from some town back to Karachi, it was summer season, so he asked someone to book for him a ticket on the air-conditioned coach, and he gave the person the money. Someone else who was nearby commented that this was *Israaf*, to spend on a more expensive ride.

This type of understanding is incorrect and misguided. If one has the means and to spend on something which will make you more comfortable, as long as you are not transgressing the Shariah in any way is completely permissible. Such expenditure is not categorised as *Israaf*.

What right does the wife have over us?

"It has been recorded by Hadhrat Muaawiyah bin Haida (radhiallahu anhu) that he asked Nabi (sallallahu alayhi wasallam), 'O Rasulullah (sallallahu alayhi wasallam)! What rights do our wives have on us?' He replied, 'That you feed them when you feed yourself, clothe them when you clothe yourself, that you do not strike them on their faces and insult or belittle them and do not leave them except in the home." Abu Dawood, Hadith number 2142]

Leave their beds

As mentioned before, one of the measures taken when attempting to reform your wife, you should separate from their beds. This is merely as a lesson for her. You should sleep on another bed in the house. It does not mean that you leave the house and sleep somewhere away from the home.

Such separation is not permissible

The Ulama have written that when separating your bed from your wife, you should not close all relations with her. It does

not mean that you stop talking to her and that you don't even make salaam to her. You should not ignore her if she greets you or asks you about some important matter. Such separation and isolation is impermissible.

Obtaining the wife's permission before undertaking a journey longer than four months

Under the commentary of the Hadith, the Fuqahaa have deduced that it is not permissible for a man to stay away from home longer than four months without his wife's permission. Hadhrat Umar (radhiallahu anhu) was particular on this that her would not allow the Mujaahideen to remain away from home for more than four months at a time. The Fuqahaa have written that if a man desires to be away from home for anything less than four months then he does not require the consent of his wife, but if he is going to be away for four months or more, then he requires her happy consent. This ruling applies regardless of how important his journey is. Even if he is going for Hajj, then he needs her consent if he is going to be away for more than four months. This applies to all Deeni journeys as well, whether it be Tableegh Jamaat, Jihaad, etc.

When this is the case for important Deeni journeys then all the more will it apply to business and other pleasurable journeys. If a man stays away from home for more than four months, without her consent, then he is depriving his wife of her right and he is committing a grave sin.

Who is the best of people?

"It has been reported by Hadhrat Abu Hurairah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'The most perfect believer in Imaan is he who has excellent character, and the best of you is he who is best to his family (wife).'" [Tirmidhi Shareef, Hadith number 1162]

The method in inculcating good character
In order to inculcate and learn the proper Islaamic character desired of a husband, it is not sufficient to only read books and sit in sermons. It is necessary to establish a link or *Ta`alluq* with a Sheikh-e-Kaamil. It is only when we sit in the company of the pious and put ourselves under their watchful eyes, do we learn about good character and morals.

Do not hit the slaves of Allaah Ta`ala
"It is reported from Ayaas bin Abdillah (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, 'Do not hit the slavegirls (women) of Allaah…" [Abu Dawood, Hadith 2146 / Mishkaat, page 282]

Allaah Ta`ala's intercession for ill-tempered women
Men should take careful cognisance of how nicely Allaah Ta`ala intercedes on behalf of women; *"It is possible that you dislike something (in women) whereas Allaah has placed much good in it."*
Take note that Allaah Ta`ala uses the *Amr Seegha* (command) to order men to treat women nicely. There is condition placed on this. It applies to all women at all times, be she old or young.
You should consider their feelings at all times. When you get angry, then remember that they also have feelings.
Hadhrat Hakeemul Ummat has written that a man should not have such a foul temper that he gets angry at every small little thing with regard his wife. He should also not exercise awe over her and leave her constantly in fear for him.

The remedy for the foul-temper and ignorance of women
If the character and habits of your wife really get you down and causes you much grief, there is a remedy for it. Make her read some Deeni Kitaabs, let her listen to the talks of pious Ulama,

and perhaps get her involved in Ladies Tableegh Jamaat activities. You should also specify a time everyday in the house where some good Deeni Kitaab is read in the house, collectively. Insha-Allaah Ta`ala all this will have some positive effect on her, gradually.

As far as possible do not make life constrained for the wife

It is the teachings of the Shariah that a man must, as far as possible, not make life difficult for his wife and keep her in comfort and ease. Together with providing for her basic needs, keep her happy also. If the wife does do something which is untoward, then forgive her and if she causes you grief, then adopt patience, Insha-Allaah you will be greatly rewarded by Allaah Ta`ala.

Muslim men should treat and behave with their wives in the manner shown to us by Nabi (sallallahu alayhi wasallam). It is necessary that the husband not make life constrained for his wife.

Do not rebuke her for every small thing. If the salt is lacking in the food, or the food is not prepared on time, etc., etc. bear it patiently. One of the harms of constantly rebuking and complaining is that if ever there is a genuine need to rectify some Deeni wrong she may be involved in, and if you counsel her or advise her, she will not heed your advice or listen to you.

May Allaah Ta`ala grant us all the good guidance to bear patiently the flaws of our wives and allow us to live happily and comfortably.

Advice for the groom's parents

It is appropriate that every Muslim turns only to Allaah Ta`ala in times of difficulty and restlessness, and search for what the law of Allaah Ta`ala is regarding that issue. They should also seek clarification from the pious Ulama regarding the avenue Nabi (sallallahu alayhi wasallam) would take in such matters. It

would be incorrect for a person to formulate his/her own solution, (when there are answers in the Deen). Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) said, *"It would be correct to say that we recognise Allaah Ta`ala by using our intelligence, but it would be incorrect to say that we (need to) understand the laws of Allaah Ta`ala with our intelligence."*

We would like to draw your attention to an important matter. (We make dua to Allaah Ta`ala that He grant us all the open mind to understand).

In our society, the issue of the newly married couple living on their own is taboo. People regard it an insult for the son to move on his own after getting married. Many parents are not willing to budge on the issue and will listen to nothing. Even the son regards it as usurping his parent's rights to want to move out of his parent's home.

It is as though the son and daughter-in-law have committed a grave sin by moving on their own. Have you noticed that nowadays there are so many sins which people perpetrate in the open, without anyone regarding it as evil. This is because we have become desensitized, and the evil of sin has left our hearts. On the other hand there are many other acts which are allowed and permissible in the Shariah, but because society deems them inappropriate and bad, hence we regard such acts as sinful and taboo.

If one studies this matter carefully and with an unbiased mind, then you will realise that to regard the newlywed couple as having perpetrated a wrong by living separately instead of living with the parents, brothers, sisters, etc. as being a silly and incomprehensible ideology. In fact such beliefs and ideologies have been imbedded in our minds following our having lived for so many years amongst the Hindus.

Beloved Readers! Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) have not prevented the newlyweds from living

separately. In fact, it is an advisable act and liked by the Shariah. Living separately fosters greater love between the wife and her in-laws.
Experience shows that when the bride lives together with her mother and sisters-in-law, then there is some or the other argument or dissatisfaction everyday. Peace and quiet is a rare find in such homes.
It is for this reason that the parents (of the groom) do not prevent their son and daughter-in-law from living separately. In fact, since this is exhorted in the Shariah, they should make a special effort at bringing it into practice. If their son wishes to live separately from the first day, they should happily consent and even if their son is not really in favour of living separately, they should encourage him to do so.
We hear of many such cases where the entire families live together and there is constant strife and arguments in those households.

In this regard Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) mentions in *Wa`az Huqooqul Bait* page 48 and in *Tufatuz Zaujain* page 18, that his opinion is that the newlywed couple live separately from day one. This, Hadhrat says is the best option.

At another juncture he says, *"If the (groom's) parents prohibit his living separate but his wife demands a separate quarters, then it is necessary that he accede to the wife's request, because: 'There is no obedience to the creation in the disobedience of the Creator'."*
Since it is the right of the wife to have a separate quarters, therefore it would be incorrect and sinful for the husband to deprive her that right. In this situation, it is appropriate that he do as his wife wishes and not what his parents want, because the pleasure of Allaah Ta`ala lies in him fulfilling the right of his wife. His parents have no right to demand that he stay with them.

Hadhrat mentions that in this present era it is best that the newly weds live separately from the very first day, because in this lies peace and harmony for everyone.

A person came to Hadhrat (rahmatullah alayh) and requested a *taweez* for his daughter-in-law so that she may be obedient to him. Hadhrat Moulana told him that the best *taweez* in this case is that he send his son and his daughter-in-law to live separately. [*Tuhfatuz Zaujain*, page 18]

He said that sometimes people live with their parents for fear of chastisement (from people) and in this lies perpetual discomfort and an uneasy life. Peace and comfort and a good reputation do not lie together. It is better to opt for a comfortable and peaceful life with a 'bad' name, than to have one with a good name and constant discomfort and grief. In the present times, it is best to live separately, but still look after your parents and serve them.

Not allowing the son and daughter-in-law to live separately is oppression

Hadhrat Moulana mentions that a common form of oppression is when the parents of the groom deny the daughter-in-law separate living quarters, even if she requests it. This is prevalent in even those homes where the people are supposed to be Deeni-conscious. They claim that moving out of the home deprives the home of its barkat. This is especially the mentality of the older people. Remember that there is no obedience to the creation in the disobedience of Allaah Ta`ala. Cooking in one pot does invite the blessings of Allaah Ta`ala, but the hatred, arguments, unhappiness, etc. which takes place in that home opens the door to Allaah Ta`ala's Anger and chases away all blessings.

If the daughter-in-law requests to live separately, then it is her right to request the same. In fact, in present times, this is the best method and in it lies much goodness for all concerned.

It should be understood that Islaam has not made service to the in-laws obligatory upon the daughter-in-law, although it is better if she does render them some service, out of the goodness of her heart. However, this is not Fardh or Waajib. However, as for her being of service to the brothers-in-law, this is totally forbidden, because in most cases it involves *be-purdagi*.

Please do remember…and we say this with respect…the daughter-in-law which has entered your family, has done so for (the benefit of) your son. She has not come as a slave, servant or worker for your benefit.

So many husbands have confided in us thus, that the only time they got to eat alone with their wives was perhaps on the first night of marriage. From the very next day and for every other meal the wife eats with his mother and sisters and he eats with his father and brothers. Now you can think for yourself what a tragic situation this is. The couple get married to spend their lives together, and yet they are deprived of the very basic pleasure of eating together.

Like this there are so many situations which we hear about regarding newly weds and their miserable lives when living with his family.

If the husband is intelligent and has any proper Islaamic sense then he will make the proper choice and opt for living separately from the very first day. In this lies much goodness and peace of mind.

We again make the humble request that the better and more peaceful option is that the newlyweds be allowed to live on their own from the very beginning. In this way the wife will be able to better serve her husband. She will only have her own household chores to tend to and she will have time and opportunity to prepare for the return of her husband from work

daily. They will live a much more peaceful and productive life in this way.

As far as possible never keep two daughters-in-law together

If you understand there to be some benefit in having your son live with you, then as far as possible never keep two married sons together where their wives have to share the same kitchen.
As far as possible let them all live separately. If this is not possible or affordable, then at least keep only one son with you and find a separate place for the other.
An excellent method of avoiding much strife and problems in the home is not to have few families living under one roof, because to have a few women live in the same home is a sure recipe for problems. [Malfoothaat Ashrafiyya, page 27]

To keep many women in the same home will cause many problems for all concerned. For example, if on the one day the one daughter-in-law cooked the food and it was tasty and then when the other one cooks she will be under pressure to compare and better the other one. If not she will feel disgraced and inadequate. So much of grief and misery will be caused in that home. There will jot be any peace and contentment.
If the daughters-in-law get along well, then the mother-in-law will always feel they are plotting against her.
Like this there are many other possible scenarios which will render such a home a pit of hell for all concerned.
Not to mention the problems that will arise when the children come.

Is this better…?

If in one large house or flat, four (married) brothers live together and eat from the same pot, but their hearts are full of malice and hatred for one another. Each one indulges in backbiting the other and their wives and children are constantly

at loggerheads. Is this better or if each one of the brothers live separately with their wives and children, but there is respect, honour, love and affection in each one's heart for the other?
One needs just to look around and it is obvious that nowadays, the daughters-in-law do not regard the mother-in-law as their mother, neither does the mother-in-law regard her daughters-in-law as her daughters. In this situation it is difficult for them to live amicably together.
In such homes, where they all live together there is so much of mistrust, misunderstandings and ill-feelings.
We can fill pages and pages with examples of problems that can and do arise when the entire families all live together.

Another harm
Another harm which is the consequence of living together is that because of the constant strife and tension in the home, the poor wife is beset with constant grief and stress. This naturally will impact negatively on her health. She will then begin to suffer from all sorts of ailments, such that she will not be able to be of proper service to her own children when they need her.

Why does all this happen?
Simply because you (parents of the groom) have forced your son to live with you, in opposition to the dictates of the Shariah. Or because you have prevented them from living separately in the hope of saving some money by all living together.

Third harm
Another great harm in allowing your married son to live with you is when you have smaller sons in the home, who are not yet married. The Hadith Shareef explicitly prohibits contact between sisters-in-law and brothers-in-law. In fact the Hadith says that a woman's brothers-in-law are death. This severe warning from Nabi (sallallahu alayhi wasallam) is ignored

because in most cases there is no hijaab between the daughter-in-law and your other sons. She is expected to cook for them, do their washing, ironing, etc., etc.
The harms of this are pretty obvious, not to mention, the wrath of Allaah Ta`ala being invited in that home, because of the flagrant transgression being perpetrated there. How can there ever be peace and happiness when the Laws of Allaah Ta`ala are being flouted?

Fourth harm

As many sons and daughters-in-law populate your home, proportionately the worry and problems will increase for you. With each new addition there are more problems; sickness, arguments, birth of children, etc., etc. The more this burden is lightened off you, by your sons living separately, the more peaceful your life will become.
Our humble suggestion is that if you are self-employed and have the means, then it is best to let each son establish a separate business. The further away each one works and lives from the other, the greater the bond and affection will be. We may think that there is goodness in all being together, but the associated problems, is something which experience teaches.
So many incidents arise regarding the problems experienced by families that live and conduct business together. Hatred, jealousy and greed are inherent in all such situations.

What is meant by separate quarters for your son and a suggestion

If one is not of the means to provide separate quarters, then a small room, flat or even a separate section of the house to which they have the keys so that they are allowed privacy. Providing a separate kitchen in essential, even though it may not be a modern one.

In most cases, if the money spent (wasted) on large wedding receptions and Walimahs is saved and kept aside, then this will, in most cases, be sufficient to pay the rent for many months. Or this money can also be used to build separate quarters for your son and his wife on your property.
When a person gets married in order to save himself from immorality and sin, then Allaah Ta`ala will make means for an easy sustenance for him. Allaah Ta`ala says in the Qur`aan Majeed, *“If they are poor, Allaah will enrich them from His Bounty.”* [Para 18]
In essence, a person should not hesitate in getting married purely on account of not being wealthy enough. When a person has trust in Allaah Ta'ala, the He become sufficient. A couple can live nicely and amicably on even the bare necessities, provided they are content.

It is necessary to have a separate kitchen
Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) has stressed on providing a separate kitchen for the newlyweds. Some people feel that it is not feasible or affordable to provide a separate house. It is not necessary that a house be acquired. A place can be rented. If even this is not affordable, then at least make a separate kitchen in the present house. It is necessary to have the couple live separately, regardless of family or cultural pressures. As a matter of fact, even if the couple are willing to live together with the in-laws, then too, they should be discouraged from that and encouraged to live separately, there is much benefit in this. It is a sure-remedy for many problems.
We hear daily of problems in such homes where all live together. Both the worldly and *ukhrawi* lives of all concerned are spoilt by this arrangement. All the constant bickering and arguments many a times lead to the husband uttering divorce, due to the stress and frustration he undergoes.

As mentioned before, you should make the intelligent choice. Ask yourself which of the two options are better.

The benevolence of the wife

Although it is not a Shar`i obligation, the wife tends to and cares for her in-laws out of the goodness of her heart. This great act of hers warrants tremendous reward. When the husband's parents are in need of aid, then it is his responsibility to tend to them or at least employ someone to tend to them. This caring selfless wife, takes this responsibility of the husband and tends to his parents. Surely such a wife is a gift and bounty from Allaah Ta`ala. She bears so much of hardship and difficulty. As they say: *With ibaadat one acquires Jannat, but with khidmat (voluntary service to others) one attains and acquires Allaah Ta`ala.*

Appreciate the service of the daughter-in-law

The husband and his parents should not deem the service of the bride as her duty, they must appreciate her service as it is worthy of being appreciated. They must be grateful to her. They must appreciate her efforts. If they adopt this attitude then it will naturally please the poor bride as well and encourage her to do more. Ungratefulness and ingratitude causes grief. Many divorces are caused purely on account of the discord between the wife and he mother-in-law and sisters-in-law.

The object of (having) a wife

Allaah Ta`ala explains the creation of women thus, *"And amongst His Signs is that He create for you from yourselves, wives, so that you may live (seek solace from) her. And He created between the two of you affection and mercy. Indeed in this are signs for the people who reflect."* [Surah Room, Aayat 21]

The tafseer of this Aayat is that women were created for men so that they (men) may seek solace and comfort in them. It is apparent that the object of Nikah is to create and engender peace, comfort and contentment. In that home where this is found, they have achieved the objective of marriage. Another factor is that men are saved from perpetrating Haraam, thanks to their wives. They are saved from roaming like animals and satisfying their base desires here, there and everywhere.
It is obvious and clear that the objective of married life is peace, solace and contentment.

It is clear from the Tafseer of this Aayat that the main reason for the creation of women is so that the husband attains mental and physical satisfaction and contentment. So if this couple are to live together in one house with a whole lot of other family members, where there is constant strife, fights and arguments, how is there ever going to be peace and contentment achieved by anyone? The very object of marriage will be lost in this situation. May Allaah Ta`ala guide us all to practice on what is correct.
Hereunder we will list a few questions and answers of Hadhrat Moulana Yusuf Ludhianwi (rahmatullah alayh), which appeared in the *Jang* under the column of *Aap ke Masaail aur oun ka hall*.

Request by the wife for separate quarters
Question: How is a husband supposed to gratify the wife when he tends to her every need insofar as food and clothing goes? Besides that, all his extra wealth is at her disposal as well. Their spare cash is kept one side and the wife has full permission to spend therefrom whenever she requires.
Answer: The maintenance of the wife is the responsibility of the husband, and according to your question this husband is

fulfilling his duty, so what complaint can this wife forward now?

Question: Can a wife place this pressure on her husband that she requires her own home, when the husband is not of the means? The husband pacifies the wife and exhorts her to exercise patience and he tells her that soon everything will come right. Will it be necessary for him to acquire a house under such circumstances. And also, if he does get a house, he will have to take a loan.
Answer: This is the foundation to all troubles, where the wife cannot live her in-laws. A separate house should be acquired by the husband. This is the responsibility of the husband. If he cannot afford a separate house, then he should arrange separate quarters for his wife, wherein she will have her own privacy and none will be able to intrude. She should be able to cook and live independently from anyone else, without having anyone (subjected) over her. The husband must provide for his wife within his means and she should not demand of him what he cannot afford.

Question: Is a woman within her rights to demand that her husband first acquire a home for her and only then will she leave her parent's home, although he is not of the means?
Answer: It is incorrect for her to demand that he buy a house, however her request for separate quarters should be acceded to and the husband must see to it that she gets a separate place to stay, albeit at his parent's home, where she will enjoy total privacy, without any intrusions.

Question: Is it permissible in the Shariah for the groom's family to demand household necessities from the bride's family, on the occasion of the Nikah?
Answer: No such request is permissible from the bride's family.

Question: Is it correct for the groom to live in the house given to his wife by her parents?
Answer: If the girl's parents had given her the house (i.e. put it on her name) then she is the owner thereof. If she consents to his living there then it will be permissible. However, if the house was made over to the son-in-law on his request, then this will be like duress. It will not be permissible for him to stay there, and it is necessary to return the house to her parents.

It is a major sin to cause dissention between the husband and wife

Question: How is it to cause (incite) a husband to harbour bad thoughts about his wife?
Answer: It is stated in a Hadith that the person who causes dissention between husband and wife is not amongst us. [Abu Dawood, page 296, vol.1]
It is clear that to cause ill-feelings between spouses is a major sin. It is said that the person who perpetrates this heinous act is not regarded as a Muslim. In the Qur`aan Majeed it is stated that to cause dissention between spouses is the speciality of the Jewish sorcerers.
We need not look far. In almost every home there is someone or the other who cause problem and create split-ups between husband and wife. Intermingling is one of the major causes of such problems.

Request to the groom

Regarding all the advice we had offered in the previous pages to the groom's parents, we make an appeal that the groom never ever use this as an excuse to deride his parents, that *See you people had done this!* etc. This should never be the case. Respect for parents should always be maintained. Regardless of what your parents do, you should never ever e disrespectful to

them. The advices in the previous pages are not meant for you, but for your parents. You should never use this a leverage to deride or chastise your parents, even if they are 'guilty' of what has been mentioned. If there is a need to rectify a wrong being perpetrated by your mother or father then it is best that you ask your elder brother or sister to advise them accordingly. If you need to advise them about something, then do so with the utmost respect and honour.

Alternatively the best is to do what we had explained in the beginning pages of the book. That is, on the first night to advise your wife never to complain to you about your mother. If ever there is a clash between your wife and mother then you must never ever be disrespectful to your mother. In fact, do not even tell your mother immediately.

At times like these you will realise the importance of providing separate quarters for your wife.

However, you must keep in mind that although your wife has the right to ask for separate quarters it must not turn out that this be to your and your children's detriment. Separate quarters must not mean that you forsake your relations with your family. If your wife may still not be capable of running a home properly and cooking etc. then this will also ultimately lead to problems between the two of you, unless you are prepared to bear it patiently.

If you know that your parents are not in desperate need of you and that there are still brothers and sisters living with them who can attend to their needs if necessary then you may consider moving out. You must reflect and consider carefully your wife's reason for wanting separate quarters.

There are many instances also, where the wife is pleased to remain with your parents and your parents also appreciate it, because they realise that they now get the chance to enjoy their grandchildren. This type of environment is also healthy and

good for your children that they have other family members around them.

It must not be that your wife wants separate so that she can now be your ‘boss’ and ruler. Many a times it is such that the wife tempts the husband with her family’s affluence and with a job and living quarters at or near her parent’s home. This will ultimately lead to her ‘wearing the trousers’.

In essence, although there is overall good and benefit in living separately, there are also many latent harms and pitfalls.
Therefore it is necessary that you as a husband make attempts at counselling your wife and advising her regarding living amicably with your mother and sisters, it will be of benefit, if all co-operate.

It is important that you as the husband not react immediately to your wife’s complaints about your parents, sisters, brothers, uncles, etc. If you resolve, after proper thought and contemplation that you are going to live separately, then remember that these parents are *your* parents. You must never show disrespect to them. When you leave, do so with their happiness and duas. You should all leave where you and your wife and children take the duas and well-wishes of the grandparents, uncles, aunts, etc., etc. In other words do not leave in a huff, with everyone upset and angry at you or your wife or children.
You should also make dua to Allaah Ta`ala that He grant you the ability to always fulfil their rights and that you always earn their pleasure.
If you are yet unmarried, then make dua that Allaah Ta`ala grant you such a good wife where both of you will serve your parents and keep them happy.

You must also remember at this juncture that if your wife does not render any service to your parents, she must never coerce you to abandon them also. You are to serve them regardless of what your wife says and does. If you wife has to displease your parents, then it will not cause them that mush of grief as when you have to displease them.
The Qur`aan Majeed and Hadith are replete with respecting and honouring parents. We will mention a few here for the benefit of the readers.

Allaah Ta`ala states in the Qur`aan Majeed, *"And if you find any one of them (your parents) attain old age, or both of them, then never say to them 'Oof' (any word of disrespect) and do not rebuke (or scold) them. Speak to them in honourable tones. And lower unto them the wings of submission and humility through mercy, and say, 'My Rabb! Bestow on them Your mercy as they brought me up when I was small.'"* [Surah Israa, Aayats 23-24]
Hadhrat Mujaahid (rahmatullah alayh) states that if a person's parents become old and infirm and he has to wash them after they relieve themselves, then he must never say *Oof* (i.e. he should never utter any words of complaint), just as they (the parents) used to clean him when he was small.
Hadhrat Ali (radhiallahu anhu) said that if there was any lower term for showing disrespect (than *Oof*), Allaah Ta`ala would have made that Haraam.
Someone asked Hadhrat Hasan (radhiallahu anhu) what the limit of disrespect (to parents) was. He replied, *"To deprive them of your wealth and abandon them, and to look at them sternly."*
Someone asked Hadhrat Hassan (radhiallahu anhu) what was meant by **قولا كريما** *"Honourable tones."* He replied, *"To refer to them as Amma, Abba (or any other respectful title), and never to refer to them by name."*

Hadhrat Zubair bin Muhammed (rahmatullah alayh) said that whenever your parents call then you should immediately respond.
Hadhrat Aishah (radhiallahu anha) says that a man came to Rasulullah (sallallahu alayhi wasallam) and an old man was accompanying him. Nabi (sallallahu alayhi wasallam) asked who the old man was and he replied that it was his father. Nabi (sallallahu alayhi wasallam) said to him, *"You should not walk in front of him, never sit down before he sits down, never call him by his name and never speak badly to him."*
Hadhrat Aishah (radhiallahu anha) reports that Nabi (sallallahu alayhi wasallam) said that the person who looks at his parents with a stern look, is not regarded as being obedient.
Hadhrat Abdullah bin Ma`ood (radhiallahu anhu) reports that he asked Nabi (sallallahu alayhi wasallam) what the most beloved deed is, in the Sight of Allaah Ta`ala. Nabi (sallallahu alayhi wasallam) replied, *"Salaat performed on its time"*. He then asked what next. Nabi (sallallahu alayhi wasallam) replied, *"Maintaining good relations with parents."* Thereafter Nabi (sallallahu alayhi wasallam) mentioned, *"Jihaad."*
In another Hadith Nabi (sallallahu alayhi wasallam) said that the Pleasure of Allaah Ta`ala lies in the pleasure of the father and the displeasure of Allaah Ta`ala lies in the displeasure of the father.
Hadhrat Ibn Abbaas (radhiallahu anhu) states that there can be no Muslim who, if his parents are still alive, treats them honourably, and the doors of Jannat are not opened wide for him. If his parents are displeased then Allaah Ta`ala does not become pleased until he pleases them. Someone asked, *"What if they (parents) perpetrate oppression?"* He replied, *"Even if they are oppressive."*
Hadhrat Anas (radhiallahu anhu) says that a man came in the presence of Nabi (sallallahu alayhi wasallam) and said, *"O Rasulullah (sallallahu alayhi wasallam)! My heart greatly*

desires that I participate in Jihaad, but I am not able to." Nabi (sallallahu alayhi wasallam) asked him, *"Is any one of your parents still alive?"* The man replied that his mother is still alive. Nabi (sallallahu alayhi wasallam) told him that he should fear Allaah Ta`ala regarding her (i.e. he should serve her). Nabi (sallallahu alayhi wasallam) further told him that in this service to his mother he attains the reward of Hajj, Umrah and Jihaad.

Hadhrat Tawoos (rahmatullah alayh) states that there was a man who had four sons. This man became very ill. His one son told the other sons, *"If any one of you is prepared to look after father on the condition that he forsakes his share of the inheritance, then he should do so, otherwise, I am prepared to serve our father on the condition that I do not receive my share of the inheritance."* The other brothers were happy at this arrangement. This son served his father well, and according to their arrangement he did not receive any share of inheritance. During the night he saw in a dream someone showing him a place where 5 dinars (gold coins) are buried and it was said to him to go and take it for himself. In the dream he asked the person if there was barkat in that money and he received a reply to the negative (i.e. there was no barkat in that money). The next morning he related the dream to his wife, who insisted that he go and retrieve that money. He refused to do so. that night again he saw a dream. This time he was told of another place where ten dinars were buried. Again he asked if there was barkat in that money and again the reply was negative. The following morning when he related this dream to his wife she again insisted that he retrieve that money and again he refused. That night again he saw a dream where it was told to him that in a certain place one dinar was buried and that he go and dig it up. When he asked if that one dinar had barkat, the reply this time was positive. The next day, he promptly went to the spot and retrieved the dinar and went to the marketplace and purchased two fish. From the bellies of both fish, he found such

rare and valuable pearls, the like of which no one had witnessed before. After much insistence the king of the time bought these two pearls in return for 90 mules laden with gold.

Hadith

"It has been reported by Abu Hurairah (radhiallahu anhu) who said, 'A man asked Rasulullah (sallallahu alayhi wasallam), 'Who is most deserving that I treat with excellent character?' He (sallallahu alaihi wasallam) said, 'Your mother.' The man asked, 'And thereafter?' Nabi (sallallahu alayhi wasallam) replied, 'Your mother.' The man asked, 'And thereafter?' Nabi (sallallahu alayhi wasallam) replied, 'Your mother.' The man asked, 'And thereafter?' Nabi (sallallahu alayhi wasallam) replied, 'Your father/'''

It is reported in another narration that Nabi (sallallahu alayhi wasallam) said, *"Your mother, then your mother, then your mother, then your father, then your other relatives in relation to their rank."* [Muttafaq Alayh / Mishkaat / Bukhaari, Hadith number 5514]

Respect and honour for parents especially in their old age

There is no restriction or condition for when respect and honour for parents is to be executed. We should be respectful and honourable towards our parents at all times and under all conditions.

However when parents grow old and become dependant on others for assistance and help, and if at that stage the child shuns or maltreats a parent the hurt is more, as opposed to when they were younger. The Qur`aan Majeed specifically mentions when the parents are old, because it is generally at that stage when the parents look towards their children for help and support. When people reached an advanced age, then all the faculties of the body weaken and slow down. Many become senile and it is at this stage of their lives when the children

abandon them, therefore Allaah Ta`ala stresses on kindness and aid to parents especially in old age.
In the Aayat cited above Allaah Ta`ala clearly states that when the parents reach old age then they should not be spoken to with disrespect. In fact, they should not also be looked at with disdain. Naturally because now the parents are old, weak and infirm they cannot react to their child's scorn, hence this is totally forbidden especially when they are in this age. The Aayat speaks about lowering the wings of mercy, which means that the child must approach and appear before his parents with humility and humbleness. They are to be shown utmost respect. The Qur`aan Majeed also exhorts the children to make dua for their parents, even after having made their lives comfortable and granting them their due honour.

Mas`alah
If the parents are Muslim, then it is obvious that one may make dua for mercy upon them, but if they are kaafir, then such a dua may be made whilst they are alive with this intention that Allaah Ta`ala make their worldly life peaceful and comfortable and also that Allaah Ta`ala grant them hidaayah to accept Islaam. However, when they have passed away (as kaafir) then it is not permissible to make dua for mercy for them.

A wonderful anecdote
Qurtubi relates a narration from Hadhrat Jaabir bin Abdillah (radhiallahu anhu) that a man came to Nabi (sallallahu alayhi wasallam) and claimed that his father had taken his wealth. Nabi (sallallahu alayhi wasallam) told him to go and fetch his father. In the meanwhile, Hadhrat Jibraeel (alaihis salaam) descended and informed Nabi (sallallahu alayhi wasallam) to ask the father when he comes, what the words are that he keeps in his bosom, which his own ears have not hard. When the man arrived with his father, Nabi (sallallahu alayhi wasallam) asked

the father what the problem was regarding the complaint laid by his son. The father told Nabi (sallallahu alayhi wasallam) to ask his son whether he spends that wealth on anyone else beside himself and his sister (the complainant's paternal aunt). Rasulullah (sallallahu alayhi wasallam) then said, *Eeh* (implying that he now understood everything). Nabi (sallallahu alayhi wasallam) then asked the father, *"Tell me what those words are which you keep in your heart that even your ears have not heard?"* The man exclaimed, *"O Rasulullah (sallallahu alayhi wasallam)! In every matter, Allaah Ta`ala causes our Imaan and faith to increase in you."* (Implying that since no one had heard these words of his, it is clearly a miracle of Nabi (sallallahu alayhi wasallam) that he knows thereof).

The man then said that there were some couplets which he recites in his mind, that he has never uttered loudly. Nabi (sallallahu alayhi wasallam) asked him to recite them, and he began,

I had fed you when you were young, and even saw to your well being when you were a youth, all your eating and drinking was through my earnings.

When on any occasion you were ill, then I would remain awake the entire night restless,

It was as though your illness had afflicted me and not you, which resulted in me crying the entire night,

My heart feared your destruction, whereas I was aware that death only comes at its appointed time, neither sooner nor later,

And then when you had reached the age when I began having hopes and aspirations (on you),

Then you had rewarded and recompensed me with stern and curt speech, as though you are showering me with favours and bounties,

Alas! If you cannot fulfil the rights due on me as your father, then the least is that you treat me as an honourable neighbour,

The at least you would have fulfilled the rights of a neighbour on me, and you would not have been miserly on me with my own wealth.

Upon listening to these couplets, Nabi (sallallahu alayhi wasallam) took hold of the son's collar and exclaimed, *"You and your wealth belong to your father."* [Tafseer Qurtubi, page 246, vol.10 / Ma`ariful Qur`aan, vol. 5, page 468]

Recognise your status and do not become your wife's *mureed*

In the previous pages we had explained and stressed upon you to treat your wife with softness and kindness, not to rebuke and censure her, to patiently bear her tantrums, etc., etc.

However, you must not misconstrue the issue and make your wife your ruler and yourself her subject. Do not let it be that she scolds and rebukes you and you remain silent. You should become her slave. You must not become the *mureed* of your wife. You must know your rightful status and her limits. Treat her kindly, and concede to her permissible requests.

There is no need to be stern and authoritative, and strike fear in your wife and children. You do not have to assert your authority by constantly shouting and rebuking. There is a Hadith which states that there is a special door in Jannat, called *Baabul Farh* exclusively kept for that man who, within the bounds of the Shariah, keeps his children happy and the children's mother, his wife, who is subservient to him, also happy and content.

Glad tidings for the Muslim couple, that when the husband looks at the wife with affection and the wife looks at her husband with affection, then Allaah Ta`ala looks at both of them with His Special Mercy. Women are subservient to their husbands. In fact, they are similar to being prisoners, where they do not emerge from the home without the husband's

consent, and they do not allow into his house anyone with whom he is displeased.
However, the situation should not turn out to be that the ruler becomes the subject. The import of a Hadith is that it is not permissible to belittle and disgrace oneself. Therefore the husband should not lower his status in his home and allow himself to be ruled by his wife. It should not be that the children see their father as a meek weakling bowing to his wife's every whim and fancy and saying *Jee, Jee* to everything she orders.

Another important factor to note is that women are *Naaqisaatul Aql* (deficient in intelligence), hence they are suited for leadership posts. Imaamat and Athaan are not valid if performed by a woman. She is not allowed to travel without the companionship of a *mahram* male. There is a time in every month when she does not perform Salaat (during her *haidh).* She receives ½ the share of men in inheritance. They have not been made responsible for maintenance in the home. Her support and maintenance is the responsibility of her father, husband, brother, son, etc. depending on the situation. The testimony of two women is equal to that of one man. Normally she is not allowed to terminate a Nikah. When she performs Hajj then she is not allowed to recite *Labbaik* loudly. However remember that in all these Shar`i laws, lie the honour of women.

In short, you must live in the home, where everyone knows their status and observes the due respects to each other. You should not live in such a way where you exercise fear on your family. Keep them happy within the bounds of the Shariah and, in short, do not let your wife 'wear the trousers'.

Counsel your children with softness

When Allaah Ta`ala had blessed you with children, you should be grateful and thankful to Him for this bounty, and you should pay due attention to the upbringing of your children. Nurture these innocent charges of your with dignity and honour.
Consider this scenario….Newton spent 15 years preparing a treatise. One day when he left his desk for a short while, his dog came by and knocked the candle, which resulted in it falling and burning some of his work. When he returned and saw that some of precious work was destroyed, he said, *"What can I tell you?"* Saying this he proceeded to rectify and complete what was lost and in a short space of time, he made up what he had lost in the fire.
Keeping this anecdote in mind, you should also, treat children with affection and not chastise and scold them for every little thing. You must bear in mind that with children there will always be all sorts of 'problems'. You can expect them to break something, make a noise, spoil your sleep, etc., etc. All these should be borne with patience and tolerated. Take it in your stride and do not vent any anger on children owing to trivial and normal matters.
Remember also that constant bickering and arguing between spouses impacts negatively on children. Such environments wherein there is constant strife will eventually drive your children away from you. It will affect their educational progress, their interrelationship with other children, etc.
You should make a concreted effort t controlling your anger and not reprimand your children or wife on every little and trivial matter.

Pay attention to the Deeni upbringing of your children

Dear Respected Groom! Nikah is one great bounty from Allaah Ta`ala wherein lies mutual benefit for the spouses. As long as the Laws of Allaah Ta`ala are not broken and pleasure and comfort is attained through permissible means, the full benefit

if Nikah will be realised. Children, who are also bounties from Allaah Ta`ala are to be properly cared for and taught proper Islaamic character.
The standard of the children's character, their manner of speaking and conversing, the proper Islaamic etiquettes of eating and drinking, etc. have to be taught and inculcated in them.
If the children are not cared for in their nurturing stages, the mother does not breastfeed the child for the proper duration or at all, then the footing of the child is wrong. If there is no peace and solace in the home, the tension impacts on the children. In some homes we see that the couple bring child after child without any suitable period between them. This causes much tiredness to the wife. In fact, in such situations, we see that the wife will snap and shout the children incessantly. She is under great stress in brining up so many children. Together with her normal housework, and caring for the kids, she is bound to be tensed up.
It must be borne in mind that the objective is not merely to have many children. More important than having many children is imparting to them the proper upbringing and character. Together with making your normal efforts during the day, you should, nay must, take out some time during the day to sit with your children and teach them proper Islaamic character and morals. This will engender a blessed home.
Keeping this in mind, it is Mustahab to leave a suitable space between having children. It is recorded in the Kitaabs of Fiqh:
It is stated in the Fataawa that because of the evil era, you fear a bad and unsuitable upbringing for children, then azal (coitus interuptus) should be practiced. At times the consent of the wife in this regard is not even necessary.
There may be some valid reasons for 'birth-control'. Amongst them is genuine weakness of the wife, where she is not able to properly carry a baby in her womb, because you are on a long

journey, where conception will be harmful to both, mother and child, or perhaps there is dissension between the couple and an imminent separation is possible, etc. Then in all such cases, the impermissible act of ‘contraception’ becomes acceptable. In this regard, the Shariah has consented to *azal*. Other forms of contraception should be avoided.
On the other hand it is Haraam to practice contraception for fear of having an extra mouth to feed. Allaah Ta`ala states clearly in the Qur`aan Majeed that it is a major son to kill your children out of fear of poverty [Surah Israa]
In conclusion of this section we humbly request that you exercise the proper option and do not misuse a Shar`i permissibility to suit your own whims. The best option in this and all other cases is to consult with a pious Aalim or Mufti and find out what the Shar`i ruling would be in your case.

Arguments and strife between the mother and father

One main causative factor in keeping children ignorant and insecure is the constant fighting and arguing of the parents.
When the child opens his eyes in the morning and sees his parents fighting and arguing, then the home feels dark and dreary for him. He wishes and desires to leave there and spend the rest of his day and time with his friends, away from that home. Naturally a child who spends most of his time with friends, turns out to be a bad specimen of a human. Such an environment only teaches him the wrong values and habits.
It is for this reason that the Shariah has stipulated some guideline insofar as choosing a partner is concerned. Having the right partner in life means spending a peaceful and comfortable time together. Please do refer to the beginning parts of this book and see what the Shariah advises for a man when he chooses a wife.

Divorce and its consequences

One of the main causes and reasons for the destruction of a child's character and morals is the aftermath in a divorce. It is a generally accepted fact of life, which is accepted by all and sundry, that the child who opens his eyes, and does not find a loving and caring mother and the security of a loving father, will inadvertently end up in the gutters and with an evil character.
Besides the lack of a loving home, the divorced mother ends up having to leave the home to work and fend for herself and her children which means that the children are shunted from pillar to post. This has a negative impact of the child who grows up insecure and ends up in the wrong company.

The Shariah enjoins that both spouses play their part in the household. The husband should be the one to provide food, clothes and shelter. He should also treat the household kindly and have a light-hearted attitude in the home. He should 'play' with his wife and children.
As reported by Hadhrat Aishah (radhiallahu anha), Nabi (sallallahu alayhi wasallam) would assist in housework also, but sweeping, mending his own clothes, etc.
If the husband finds that his wife is 'not playing the game' he should overlook her flaws and faults. If she lacks greatly I some Deeni aspect, then as mentioned before there is a proper manner which he should follow in trying to reform and rectify her.
As far as possible efforts should be made to keep the household together rather than opt for divorce.

Amongst the Halaal things also, there is something Allaah Ta`ala detests --- Divorce

We will now highlight some points regarding the topic of *Talaaq* (divorce). As much as the Shariah detests this, it is a fact of life and there are ways of doing it also.

We have some pertinent request to make in this regard. Firstly, we make dua that this stage never comes in any Muslim's life, but if it does come down to this situation (where the parties wish to separate), then please do not be hasty. Try every means possible to avert the situation. Consult extensively with the pious Ulama and Muftis. Make every possible attempt at reconciliation. We will cite here an excerpt from an article written by Hadhrat Mufti Taqi Uthmaani Saheb (daamat barakaatuhum):
May Allaah Ta`ala grant us all the proper understanding of the Deen and may He imbibe in us the spirit to follow His Way and the Sunnat of Nabi (sallallahu alayhi wasallam) in every step of ours throughout the 24 hours.

The proper manner of effecting a *Talaaq*
When we consider the condition of the Muslims in general, especially insofar as issue of marriage are concerned, then we will note the level of crass ignorance prevalent nowadays. Things which previously even children were aware of, adults are ignorant. When I had initiated this column some weeks previously and touched on the subject of marriage, I felt it only appropriate that we discuss the issue of *Talaaq*, which, even the basic rulings thereof are unknown by many.
Firstly many people regard and use *Talaaq* as a means of venting anger and frustration. Whenever there is a heated argument between the spouses, the husband will blurt out a *Talaaq*, whereas a *Talaaq* is no swear word which cools the anger. This is the final stage in breaking and terminating a family union and bond. The effects and consequences of it runs much more deeper than just severing ties.
This is precisely the reason why when the Shariah had consented to *Talaaq* it also regards it as the worst of all permissible things. Islaam, being the complete way of life has not forbidden the concept of *Talaaq* because there are some

occasions where a marriage simply cannot progress and the only way out is *Talaaq*. It is an honourable means of separation. When the marriage cannot continue harmoniously, then *Talaaq* is an honourable way of breaking up. If it were not for this option life would become pure hell and unbearable. The Christians have moved away from their age-old decree that a marriage cannot be dissolved. Islaam has consented to divorce so that the spouses may extricate themselves from the shackles of a disastrous marriage.
Regarding those advices offered which may prevent *Talaaq*, the first we mention is the Hadith of Nabi (sallallahu alayhi wasallam), *"If a husband dislikes anything of his wife, then he must reflect on all her good qualities."* In other words, there is no person who is flawless. Everyone has some good traits as well as bad. When we become angered by a bad trait in someone then think of her good qualities and perhaps you will appreciate her.
Allaah Ta`ala states in the Qur`aan Majeed, *"If you dislike something in your wife then (reflect) because perhaps you dislike a thing wherein Allaah has placed much good."* [Surah Nisaa, 19]
At another juncture it is mentioned in the Qur`aan Majeed that when there is a dispute between the spouses, and it cannot resolved amicably between the two of them, then instead of separating, individuals from both families should be appointed to discuss the matter and try to resolve the issue. Allaah Ta`ala further states that if the couple are make an attempt at rectifying themselves then Allaah Ta`ala will create compatibility between them. [Surah Nisaa, 35]

But then after all attempts if there is still no reconciliation, then the only option left is *Talaaq*. Regarding *Talaaq*, Allaah Ta`ala states that it be issued at an appropriate time. This appropriate time is explained in the Hadith of Nabi (sallallahu alayhi

wasallam) to be when the wife is in the state of *tuhur* (i.e. not menstruating). If the husband issues the *Talaaq* when his wife is not in *tuhur*, then he will be sinning (although the *Talaaq* will still take effect).
There are many advantages in this prescription. One of the advantages is that *Talaaq* must not be the result of some argument and fight between the spouses. One other benefit in this waiting is that the time afforded to the husband may allow him to properly contemplate the issue and perhaps her will realise and cool down.
After all this if he still resolves to give the *Talaaq*, then the best way to do it is as follows: The husband should give only one *Talaaq* and remain silent. In this way only one *Talaaq-e-Raj'i* comes into effect. This means that after her *iddat* completes the bond of Nikah is severed and the couple may separate with honour and dignity and go their separate ways.
A benefit of this *Talaaq* is that during the *iddat* period, if the husband realises the folly and regrets, then he may take his wife back into his Nikah without having to renew the Nikah. He needs only say that he takes her back or even if they indulge in relations the Nikah will be regarded as refreshed and they live as normal husband and wife. If after her *iddat* the couple realise their folly and feel that they have learnt from their mistakes and decide to give the Nikah another go, then they may renew their Nikah (in the normal way-with proposal, acceptance and *mehr*) and again live together.
If the couple again experience discord, then the husband should not hasten to issue a second *Talaaq*. He should consider and explore all the avenues mentioned previously before going for the second *Talaaq*.
If they divorce again, then the same applies if the *Talaaq* is a Raj`i. They may remarry after the *iddat* or he may take her back before the expiry thereof. They may contract a third Nikah if they both agree after this.

This is the preferred method of issuing *Talaaq* which the Qur`aan Majeed and Hadith mention. All attempts to continue the Nikah must be explored first, before the final step of *Talaaq* is effected. If a third *Talaaq* is issued, then all ties between them are permanently severed. The husband is not able to make *Rujoo'* (take her back) neither can they renew the Nikah even if they both agree. After the third *Talaaq* is uttered they are separated forever.

There is a grave misconception amongst the people nowadays that one or two *Talaaq*s do not sever the Nikah bond. People feel that only three *Talaaq*s can sever the Nikah. Therefore when people do issue *Talaaq*s, then they issue three one time and they regard this as being necessary. This is a totally fallacious belief. A Nikah can be severed with one *Talaaq* only and after the *iddat*, if they do not agree to remarry, they can both go their separate ways and the woman can make Nikah to someone else if she wishes. The best way of issuing a *Talaaq* is as mentioned above.
The best way according to the Shariah is to only issue one *Talaaq*. This leaves the avenue open for reconciliation and reunion between the couple. One or two *Talaaq*s do not close the doors of reconciliation forever as does three *Talaaq*s.
There is unanimity amongst all the four Mathaa-hib that three *Talaaq*s permanently sever the bond of Nikah. Many people labour under the misconception that one *Talaaq* has not effect. This is incorrect and the best way to issue a *Talaaq* (if needed) is to issue only one *Talaaq* (at a time). If the choice of the husband to make *Rujoo'* is to be taken away then at the time of issuing the *Talaaq* the word *Baa-in* should be coupled to it. If he issues a *Talaaq-e-Baa-in*, then he does not have the choice of taking his wife back during the *iddat*. In this case if the couple wish for reconciliation, whether before *iddat* completes

or after, then they need to renew the Nikah in the normal way, with the consent of both parties.
This is regarded as the best way in which to give *Talaaq*, which is accepted so by all the Mathaa-hib.

Making a *Wasiyyat*

Every Muslim man and woman must prepare a *Wasiyyat* (bequest). The Hadith Shareef has emphasised quite strongly on it. More especially if a person has *Qadha* Salaat, fasts, Waajib Hajj or Zakaat, a *wasiyyat* must be prepared. If such a person does not leave a *wasiyyat* then he/she has sinned greatly. As long as a person has not made up the *Wasiyyat*, the in will continue to accrue. It is therefore imperative that if a *Wasiyyat* has not yet been made, one hastens and prepare one immediately.
There are details regarding the drawing up of a *Wasiyyat* in the Kitaab, *Tareeqa Wasiyyat*. It is important that a husband draw up a *Wasiyyat* and leave it with his wife and the wife leave one with her husband.
We have mentioned this here so that Allaah Ta`ala may grant all of us the good fortune to fulfil the rights of people and His rights, and that He grant us the ability to prepare for our Aakhirah before death. Aameen.

The *Wasiyyat* of a pious husband to his wife

Ghazi Anwar Paasha Turki was a famous Mujaahid, who spent most of his life fighting in Jihaad. He met his end as a martyr. Just a day prior to his martyrdom he wrote a letter to his wife, which was published widely. In it there is much lesson and food for thought:
To my Beloved life-partner and companion! Your last letter is before me. You must know that your letter will always be on my chest and close to me. I cannot see your face, but looking at the lines written by you, I see your fingers moving, which many a

times caressed my hair. I sometimes discern your image on the tent's reflection.

Ah! You write that you have been forgotten and your affection is not appreciated. You say that I love warfare and adore the sword. However at the time that you wrote this, you did not reflect that although these words were written out of affection, nonetheless, it caused blood to flow from my heart. How will I ever be able to convince you that there is no more a beloved to me than you in this entire world. You are the epitome of all my affection and I have never loved any else besides you. You are the only one who has stolen my heart.

Why then did I separate from you? You may ask this question.

Listen! I did not separate from you in order to amass wealth. I have also not separated from you so that I may establish a high throne, as my detractors have propagated. I have only separated from you because it is the Fardh of my Allaah Ta`ala that has pulled me here. There is no better obligation that Jihaad in the Path of Allaah Ta`ala. This is that Fardh whose intention of execution earns the highest stages in Firdows.

Alhamdulillah, I do not only have the intention of fulfilling it because it is Fardh, rather I am putting it into practice. Separation from you is constantly on my mind, but it is this separation that makes me ecstatic, because love for you is such a thing which is the greatest test for me. I thank Allaah Ta`ala that I have succeeded in this test and have placed the love of Allaah Ta`ala before my own love. You should also be pleased and thank Allaah Ta`ala that He has placed such firm conviction in your husband that he has sacrificed his love of you for the Love of Allaah Ta`ala.

Jihaad with the sword is not obligatory on you, but you are not excluded from the obligation of Jihaad. No Muslim man or woman is excluded from Jihaad. Your Jihaad is also that you give preference to His love and affection over your love and affections.

Listen! You should never make the dua that your husband return to you from the battlefield safe and sound. This is a dua for your personal benefit and Allaah Ta`ala does not like such duas. You should, however make this dua that He accept the Jihaad of your husband. Let him return with victory or let him place his lips on the goblet of martyrdom.
My darling! How beloved will that moment be, when in the Path of Allaah Ta`ala, this head, which you used to describe as handsome, be separated from this body…the greatest desire of Anwar is that he become a martyr, so that he may be resurrected with Hadhrat Khaalid bin Waleed (radhiallahu anhu). This world is temporary and death is certain. Why then must we fear death?
When death is near, then why should a man die whilst lying in his bed? The death by martyrdom is not a death, rather it is life, everlasting life.
My beloved! Listen to my bequest. If I attain shahaadat, then you should marry your brother-in-law (my younger brother), Noori Paasha. After you, Noori is the most beloved to me.
My second Wasiyyat to you is that as many children as you have, narrate to them the story of my life, and send all of them into the battlefield of Jihaad. If you do not do this, then remember that in Jannat, I will ignore you.
My third Wasiyyat is that you should always keep good relations with Mustafa Kamaal Paasha. Assist him wherever you can, because at this time, Allaah Ta`ala has placed the freedom of our land at his hands.
I will now take leave, my dearest. I do not know why my heart is telling me that after this letter I will not write to you again. What surprise will it be that tomorrow I am martyred? You should adopt patience. Instead of grieving over my death, you should rejoice, because of my coming to use in Allaah Ta`ala's Path you should take pride.

Beloved! I take leave now. I am embracing you in the realm of thought. Insha-Allaah Ta`ala we will unite in Jannat, whereafter there will be no separation.
Your Beloved Anwar

It should be remembered here that at the time of this letter having being written, Mustafa Kamaal Paahsa was just a normal Muslim Mujaahid. He had not yet at that stage taken the anti-Islaam stance which he later took on.

The *Wasiyyat* of a pious woman to her husband

Muslim women should also ask for forgiveness from their husbands, for having displeased them at any time, or for hurting his feelings, or for not having fulfilled his rights, etc.
In this regard Nabi (sallallahu alayhi wasallam) said, *"That woman who dies in the state that her husband is pleased with her, will enter Jannat."* [Tirmidhi, page 325, vol. 4]

A woman should ask her husband for forgiveness for her past mistakes and she should make an attempt at pleasing her husband in the future. Yes, she will not obey him in matters which are contrary to the teachings of Islaam. She will also not obey him if he prevents her from carrying out something which the Shariah orders her to do. In this regard, she should study *Bahishti Zewar* and learn what is expected from a Muslim woman.
Women should use the under-mentioned points and change them to suit her particular situation, when making out a *Wasiyyat* to her husband:

1. Alhamdulillah, I am not in the habit of putting nail polish, and even if I ever did use it then I would always remove it thoroughly before making wudhu or ghusal. If my death has to come in this state (that I have nail polish) then please first

have the polish removed before ghusal is made on me. Ghusal is not proper if nail polish is not removed, neither will Salaatul Janaazah, therefore please make sure it is removed.

2. Good Muslim women encourage their sons and grandsons to do hifz of Qur`aan Majeed and to become good practicing Aalims. She encourages them to learn Arabic and she teaches them good Islaamic character. This she should put in her *Wasiyyat*.

If her children have already grown big, then she should leave them with the advice that although she could not make them huffaaz or Ulama, at least they should endeavour to make their sons Huffaaz or Ulama.

She should remind them that the Kalimah of Allaah Ta`ala is the greatest and takes precedence over everything else. They should spend all their time and energies in Deeni projects and in spreading and propagating the Deen, in the proper way.

3. She should advise her husband to take another wife after her demise so that he may attain peace, comfort and contentment. This also, so that he may be saved fro perpetrating Haraam. She should also remind him to make sure that his new wife does not oppress and vent her frustrations on her children.

4. That he and her children make an effort to carry out deeds of *Isaal-e-Thawaab* for her.

5. He should destroy your I.D. and passport photos, lest you suffer on account of them lying around and others looking at it.

6. When the children become of age, then after consulting with elders and making proper investigations and following proper procedures he should get them married. He must make sure that the future son-in-law is Deeni conscious.

7. He must also remember to make arrangements for separate living quarters for any future daughter-in-law, so as to avoid any problems and to maintain peace and harmony in the home. They must try to keep the Nikah ceremony simple and

save the money intended for a large ceremony towards and for the benefit of their son and daughter-in-law.

Final request

Every Muslim man and woman must try to study the section on *Wasiyyat* and make immediate arrangements to prepare the same.

A summary

We will make a short summary of the Kitaab hereunder so that you may refer to it occasionally and keep the points in mind:

1). As long as the husband and wife are not pious and Allaah Ta`ala-fearing, they can never become one. You should try to reform yourself and make an effort at reforming your wife as well.

2). Try your best to keep the Nikah simple, Insha-Allaah Ta`ala there will be much barkat in it for you.

3). Stipulate the amount for *mehr* to be equal to *Mehr-e-Faatimi* and try your best to pay it cash.

4). Do not ask or desire that the bride's family give trousseau.

5). Try as far as possible to live separately from your family, because it is difficult for two women to share the same kitchen. Many problem can be avoided in this way and it engenders more love and affection between family members.

6). The best remedy and *taweez* for engendering and maintaining love for your wife is to lower and protect your gaze. When you look at what Allaah Ta`ala has forbidden then you will find no peace in your life and you will develop an aversion for your wife regardless of how pretty she may be.

7). Remember that one of the traits of women is that they become happy if they are praised and appreciated, therefore in order to maintain the happiness and tranquillity in the home,

always praise your wife and be grateful for what she does for you. You will find her more loving and attentive towards you.

8). When we study the cases of the many arguments and fights between spouses then we realise that 90% of them are caused either when the husband leaves the home or when he walks into the home on retuning from the shop or office. Keep these two times in mind. It is when shaitaan takes advantage of the situation that it gets out of hand. Remember that arguing and bickering between spouses chases the mercy of Allaah Ta`ala away.

9). If you are staying away from your parent's home, then occasionally send gifts to them through your wife. Send freshly cooked food for them, occasionally. Whenever you visit them, then try not to go empty-handed, always take something or the other as a gift for them. If you are living with your parents, then never give the impression that you have more affection for your wife than towards your mother.

10). Remember! Children are children and not saints. Never fall into an argument with your wife on account of the children. You should take charge of the house for only one day and Insha-Allaah Ta`ala you will understand (her predicament). Similarly, in the interest of your children's upbringing and the health of your wife, it is preferable to have a sufficient gap between conceiving children.

TEST PAGE

Respected grooms! Study the under-mentioned questions properly and read over each one thrice. Thereafter, with an unbiased and impartial mind render an answer to each one, truthfully. If the answer to a question is *Yes* then give 10 points and if the answer is partly *Yes* and partly *No*, give yourself 5 points. Finally if the answer is *No*, give yourself a zero. There is a space after each question. You should write your answer there and also your appropriate points.

1. Do you awaken your wife with love and affection each morning after you have performed made your Tilaawat and Tasbeehs? Together with this, do you awaken your children for Fajr Salaat and if there are big children (boys), do you make a concerted effort at taking them to the Musjid with you and perform Fajr Salaat with *Takbeer-e-Oola*?

Answer:…………………………………………………………………
…………………………………………
Points: ………………….

2. Do you take your wife at least once a month or once in two months for a suitable outing, where the laws of hijaab are adhered to and which is within your means?

Answer:…………………………………………………………………
…………………………………………
Points: ………………….

3. Do you make special time each day to read a Deeni Kitaab, like *Fazaail-e-Aamaal* or *Fazaail-e-Sadaqaat*, to your family?

Answer:…………………………………………………………………
…………………………………………
Points: ………………….

4. D you take your wife to listen to the sermons of pious Ulama whenever the opportunity arises?

Answer:…………………………………………………………………
…………………………………………

Points: ………………….

5. When you hear any complaint about your wife from your mother or sisters, then instead of reacting immediately by shouting, screaming or (Allaah Ta`ala forbid) hitting her, do you wait for two Salaat times to pass and then with wisdom and affection you explain the matter to your wife?

Answer:………………………………………………………………
……………………………………………
Points: ………………….

6. If you hear any complaints about your mother from your wife, then instead of reprimanding your mother, you counsel your wife with affection and advise her on the virtues of adopting patience?

Answer:………………………………………………………………
……………………………………………
Points: ………………….

7. If you live with your parents and other family members and realise that the environment is tense, then do you make arrangements to find separate quarters, even if it be rented, or at least to get a separate kitchen for your wife?

Answer:………………………………………………………………
……………………………………………
Points: ………………….

8. Although you live separately from your parents, do you send your children regularly to visit and also send with them some little gift?

Answer:………………………………………………………………
…………………………………………
Points: ………………….

9. Together with preparing your own *Wasiyyat*, did you also encourage our wife and children to do the same? And how many times have you read and studied the relevant Kitaabs on this subject to them?

Answer:………………………………………………………………
…………………………………………
Points: ………………….

10. Do you, every month, according to your means, stipulate a stipend for your wife as her own spending money?

Answer:………………………………………………………………
…………………………………………
Points: ………………….

11. Are your children acquiring Deeni knowledge in a suitable environment? If not, are you making special arrangements in consultation with some Ulama in your locality to have them taught?

Answer:………………………………………………………………
…………………………………………
Points: ………………….

12. Do you counsel your wife with loving tones, if she falters, instead of arguing and confronting her? And do you also make dua for her reformation? How many times have you made *Salaatul Hajaat* for this purpose alone?

Answer:..
....
Points: ....

13. Do you praise your wife on her attire, cooking and other issues, so as to give her encouragement?

Answer:..
....
Points: ....

14. If you are newly married, have you consulted with a Mufti regarding adopting a contraceptive method between the birth of your children, with the intention that: The children are healthy, each child can get undivided attention from the parents and each child is afforded the opportunity to complete the full Shar`i duration of being breastfed?

Answer:..
....
Points: ....

15. If your children or wife commit an error or disturb the peace in the house, do you forgive them and overlook their flaws, hoping that Allaah Ta`ala will create more love between all of you, instead of you exerting your power over them?

Answer:…………………………………………………………
……………………………………….
Points: ………………….

16. If you and your wife live amicably and peacefully, do you make a point of performing Salaat of shukr and thank Allaah Ta`ala for this bounty?

Answer:…………………………………………………………
……………………………………….
Points: ………………….

17. If, Allaah Ta`ala forbid you and your wife do not get along, then do you study the relevant kitaabs and consult with the pious Ulama and seek their guidance in maintaining happiness and peace in the home?

Answer:…………………………………………………………
……………………………………….
Points: ………………….

18. Have you made a firm intention not to divulge to your wife any family secrets or flaws wherewith if there is ever an argument between the two of you, she may bring that secret up and the matter will blow way out of proportion?

Answer:…………………………………………………………
……………………………………….
Points: ………………….

19. Have you accepted that together with fulfilling all the permissible needs of your wife and children and also

dealing with them affectionately, you still remain the figurehead of the house whereby you are able to guide them properly and are able to assert the injunctions of the Deeni? That is, you are not being ruled by your wife.

Answer:……………………………………………………………
…………………………………………
Points: ………………….

20. In keeping with the injunction of the Qur`aan Majeed that, *"O believers! Save yourselves and your families from The Fire, whose fuel is man and stones",* you have, as far as is possible, tried your level best to inculcate proper Deeni *taleem* and *tarbiyat* to your family?

Answer:……………………………………………………………
…………………………………………
Points: ………………….

21. Respected husbands! Have you made dua to Allaah Ta`ala to reward and strengthen all those involved in the preparation of this Kitaab so that they may continue serving the Deen and that others continue to benefit from their efforts?

Answer:……………………………………………………………
…………………………………………
Points: ………………….

22. When you leave on a journey do you leave amicably and nicely, where your family will await your return with enthusiasm?

Answer:……………………………………………………………
……………………………………….
Points: ………………….

23. If you have complained that your wife does not do things on time, or that she has not lived up to your standard, or you have believed all the complaints of your mother and sisters regarding your wife, then have you spent a full three days in the house doing the chores your wife does? If you have not, then do so and thereafter you must make your own decision as to whether your complaints are justified or not.

Answer:……………………………………………………………
……………………………………….
Points: ………………….

Now respected readers, you should make a note of your answers and calculate the points in a notebook. If you have answered wrongly, then you are not fooling anyone but yourself. Check your answers again and consider what answers you would give if these questions were put to you on the Day of Qiyaamah.
If your total is 230, then know that you are a perfect husband and we make dua that Allaah Ta`ala bless you and keep you and family happy. If your points add up to less than 200 then do not grieve, but rather make an effort and Insha-Allaah Ta`ala you will become a husband of Jannat. However if you score less than 100, then you should start worrying and make an earnest effort at rectifying yourself. Wherever you falter make a concreted effort at improving and make dua that Allaah Ta`ala guide and assist you.

If, Allaah Ta`ala forbid! Your points are less than 50, then you should fall into Sajdah and make earnest dua to Allaah Ta`ala to assist you and forgive your wrongs. You should make a firm resolve to improve yourself and not commit the same mistakes again. Strike up a relationship with some pious Aalim and start on a program of reformation. Be thankful that Allaah Ta`ala had given you the opportunity to read this Kitaab and realise your folly and that He has granted you the *taufeeq* to make taubah.

We make dua that Allaah Ta`ala create sincere and genuine love and affection between all Muslim spouses, and may He grant all of them the pleasure of living in peace and tranquillity. Aameen.

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